BALOOCHEE GRAMMAR.

A

GRÁMMAR

OF THE

BALOOCHEE LANGUAGE

AS IT IS SPOKEN.IN MAKRĀN (ANCIENT
GEDROSIA), IN THE PERSI-ARABIC
AND ROMAN CHARACTERS.

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INTRODUCTION.

BALOOCHEE is the name which has been given to the language spoken by all the peoples (with the exception of the Brāhōees, who have a language of their own, called Kurdee or Kurdgālee, which probably belongs to the Scythian group of languages) now inhabiting the tract of country marked Baloochistān in our maps—a tract, it will be perceived, having a length of some 700 miles from East to West, and a breadth in parts of some 300 miles from North to South. The term Baloochee is also applied, and possibly with strict correctness, to the dialects spoken by the tribes inhabiting the Suleimān range of mountains on the Western frontier of British India.

It will hardly appear impertinent if we now

ask whether, the language being the same throughout, any marked peculiarities, in pronunciation, idiom, or in the use of particular words, are met with in different parts of the country? To what group, family or subdivision of languages does this one belong? and is it the original language of the country? also, in what parts is it most purely spoken at the present time? To what race or races do the people who now speak it belong? from whence did those of foreign extraction (if any) come? and when?

To these questions we may answer, that the pronunciation varies slightly in the different districts of Makrān (the Southern and Western portion of Baloochistān), and certain words, or different forms of the same words, are found more or less restricted to certain portions of the country, which peculiarities, together with Syntactical or Idiomatic differences (if the handbooks which have appeared on the subject can be trusted), are so marked in the dialects of the tribes inhabiting the Suleimān

range, as to render them little better than a patois of Baloochee.

As regards the so-called Baloochee language it-self, we may say that it is an Aryan tongue of the Iranian group, and appears to be a sister-language to the Pehlavee, one which at any rate branched off from the Old Persian about the same time as the Pehlavee did,[1] and may, I think, be fairly considered an offshoot from the Old Persian, developed in Makrān, and to this extent an original language. How far it has been influenced in its infancy, or later, by the presence or influx into the country of people speaking other tongues, is a question it is unnecessary to discuss here, as it in no way affects the question of its Iranian origin.

As regards the people who now speak it, little is at present known, we do not even know the origin of the name Balooch, its meaning, when it

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[1] I am indebted to Dr. Andreas, Professor of Philology in the University of Kiel, a Pehlavee scholar, and an authority on this group of languages especially, for kindly pointing out this relation-ship between the Baloochee and the Pehlavee.

was first used, or to whom it can with strictness
be applied. In the country there are tribes and
families (not counting the Brāhôees) of Indian,
Persian, Arabian, and Syrian extraction, besides
others whose origin is not known; all of them
now call themselves Balooch and speak Baloochee.
The Syrians say that they were forced to emi-
grate from the neighbourhood of Aleppo, by
the tyranny of the Khālif Yezeed I., about the
end of the seventh century A.D., in conse-
quence of their having rendered assistance to
Hussein, the grandson of Mahomed; and that,
having travelled eastwards through Persia, they
eventually passed through Makrān into Sind and
India, when they were forced, the greater part of
them, to take up their abode in the Suleimān
range, which they have since inhabited, and the
remainder returned at different times to Makrān.
The advent of these Syrians into Makrān appears
to have taken place about the latter end of the
sixteenth or beginning of the seventeenth century,
and they are considered, I believe, by some as the

only true Balooch. I do not think so, but shall not dispute the point, being still ignorant of the meaning and derivation of the term Balooch. But this I maintain, that, if the name was their peculiar designation originally, and one unknown in Makrān before their coming—the term Baloochee is a misnomer as applied to the language of Makrān (which should be called Makrānee), and only applicable to the patois of Makrānee spoken by the Rinds, Marees, etc., of the Suleimān range. For the language of Makrān is both in pronunciation, grammatical construction and idiom, an unmistakable Iranian tongue, and, philologically homogeneous in its parts; while that spoken by the tribes of the Suleimān range is as unmistakably the same language, but imperfectly acquired by them, during their passage through Makrān (they were between twelve and fifteen years in the country), and pronounced by them as Arabs or Syrians might be expected to pronounce it, with the introduction of Semitic gutturals and other sounds foreign to an Iranian

tongue. We find also in the latter dialect, as might be expected, the addition of many Hindostance words not used in Makrān, and a Syntax or Grammatical construction (or the want of one) somewhat startling at times.[1]

As regards the precise locality in which the language is now most purely spoken, I cannot venture to speak positively; but the maximum of purity would naturally be looked for in a some-what central position in the country, and one which has not been much subjected to foreign influences, and is, I think, so found in the speech of the more primitive inhabitants of the mountainous tracts both North and South of the Kej district.

In the following work I have generally adhered to that dialect which appears to me to best show the structure of the language. I have noted

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[1] All my remarks on the dialects of the Hill-tribes of the Western Frontier are based on what I gather from the contents of the Baloochee Manuals of Messrs. C. E. Gladstone, Bengal Civil Service, and R. I. Bruce, Assistant Commissioner of Rajanpur. I have no personal acquaintance with these dialects.

and drawn attention to local differences of speech likely to be met with, where such have occurred to me, and trust that little necessary to the acquisition of a fair knowledge of th, language, as it is spoken in Makrān at any rate, has been omitted.

E. M.

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BALOOCHEE GRAMMAR.

CHAPTER I.

OF THE ALPHABET.

(1). The Baloochee language can hardly be called a written one, since all the epistolary correspondence of the people is carried on in Persian, more or less correct, elegant or the reverse, according to the knowledge of it possessed by the scribe. And this notwithstanding the fact that many of the Balooch poets and others keep books in which they write (always in the Persi-Arabic character) the poems they compose or hear. For each one spells after a fashion of his own. Some introduce letters peculiar to the Arabic and Modern Persian, especially in, but by no means restricted to, words derived from the Arabic, thus producing combinations which, if really pronounced according to the powers of the letters employed, they themselves would hardly recognise as Baloochee words : thus, شاعر *shā'ir* ' a poet,' لعب *la'b* ' play,' تصقیر

(for تقصير) *taṣḳeer* 'a fault,' تعی *ta'ee* 'thy.' Others simply write the words as they are pronounced in Baloochee : as, شاڣر *shā,ir* 'a poet,' لیب *lib* 'play,' تسكیر *tasḳeer* 'a fault,' تَی *teii* 'thy ;' and this latter system is the one I shall adopt in the following pages. And as in Makrān Baloochee, at any rate, there are no sounds which resemble the proper Arabic sounds of the letters ح , ن , ص , ض , ط , ظ , غ , ق , ع , I shall not employ them. (Whether it would not be better to do so in some cases, where the derivation or adoption of a word from the Arabic or Modern Persian is quite clear, and on the understanding that such letters are only tentative of the derivation of a word, and not of its pronunciation, is a point which will admit of argument.)

(2). There are three consonantal sounds which will be represented by the letters ٹ *ṭ*, ڈ *ḍ*, ڑ *ṛ*. They are very nearly the same as those borne by the same letters in Hindostānee.

Note.—These three letters would at first sight appear to be of Indian origin, or still more likely got from the Brāhoe, which language I believe possesses three exactly similar sounds ; yet curiously enough they occur in the names of persons who are spoken of in tradition as not having yet entered Makrān at the time referred

to. Perhaps these sounds may be found in some of the dialects of Syria or Kurdistān.

(3). The vowels of the Persian language are hardly, or but very imperfectly, represented in the Semitic character in which it is now written; and in the employment of the Persi-Arabic character for Baloochee, the want of a more extended system of orthographical signs for the different vowel sounds of that language makes itself felt at times. In Baloochee we have of course the three short vowels a, i, u, represented by ‿ (Fatha), ‑ (Kasra), ‑ (Dzamma) in the Persi-Arabic alphabet, and the long vowels آ ā, ی ee, و oo, with the Persian additions و ó and ے ê (called 'Majhool'). Besides these, there are more or less shut sounds of a, e, o, and I think nasal vowels also (as in French). In transliteration I shall not, however, in the present work, attempt to give the exact vowels of the Baloochee, but content myself with a, i, u, as the sole representatives of Fatha, Kasra, and Dzamma. Occasionally, however, و ó and ے ê (Majhool) will be used for what are perhaps rather shorter vowels, but only where it is absolutely essential to the sense that the distinction between these vowels and u and i should be marked.

(4). What are called the Ma'roof and Majhool

sounds of the long vowels ﻭ and ﻯ will be dis-
tinguished, as shown in the Table.

(5). In the following Table the system of trans-
literation which will be used in this work is shown.

ALPHABETICAL TABLE.

LETTERS.	POWER.	SOUND.
١	' *a, i, u*	depends for its sound on the accompanying vowel.
ب	*b*	as in English.
پ	*p*	ditto
ت	*t*	as in Persian (tongue between the teeth).
ٹ	*ṭ*	much as in Hindostānee, but tongue more forward on palate.
ث	*th* and *s̄*	generally changed to س ; is sometimes pronounced as in Persian, and sometimes as in Arabic.
ج	*j*	as in English.
چ	*ch*	ditto.
خ	*kh*	is used, I believe, in some dialects.
د	*d*	as in English.
ڈ	*ḍ*	much as in Hindostānee.
ر	*r*	as in French (with a roll).
ڑ	*ṙ*	much as in Hindostānee.

LETTERS.	POWER.	SOUND.
ز	z	as in English.
ژ	zh	ditto, or like 'z' in 'azure.'
س	s	ditto.
ش	sh	ditto.
ف	f	ditto, is generally changed to پ.
کٹ	b	ditto.
گٹ	g	the sound of this letter is sometimes peculiar. When final, it is something between 'g' and 'h': not a guttural like the Arabic غ; it is the Old Persian 'gh.' When initial, it is pronounced as hard 'g.'
ل	l	as in English.
م	m	ditto.
ن	n	generally nasal, except before long vowel.
و	w	as in English.
ه	h	ditto.
ی	y	ditto.

(6). و and ی movable by a short vowel are the consonants represented in the preceding Table. When preceded by a short vowel, they become component parts of a long vowel or diphthong.

(7). ه (*h*), preceded by ﹷ (*a*) Fatha at the end of a word is (with a few exceptions) either not sounded (as in Persian) or is changed to ﮒ گ (*g*): as, دِیتَه *deeta* or دِیتَگ *deetag* 'seen,' شته *shuta* or شُتَگ *shutag* 'gone.' In the former case it will not be shown in transliterating.

(8). SHORT VOWELS.

ﹷ	*a*	as in 'America,' or like 'o' in 'ton.'
ﹻ	*i*	,, 'finfish,' 'tin.'
ﹹ	*u*	,, 'bull,' 'pull,' never like 'u' in 'but.'

(9). � Hamza will be represented by a comma.

(10). LONG VOWELS.

ٰ or آ	*ā*	as in 'father,' 'master.'
وُ	*oo*	,, 'fool,' 'tool.'
و	*ó*	,, 'hole,' 'roll.'
ی	*ee*	,, 'thee,' 'feel.'
ے	*é*	,, 'fête,' 'bonté.'

(11). DIPHTHONGS.

وَ	*ow*	as in 'howl,' 'cow.'
ی	*ei*	,, 'height,' 'sleight.'

(12). The Long Vowels and Diphthongs often permutate, آ *ā* being changed to وُ *oo*, وُ *oo* to ی *ee*, و *ó* to ے *é*, وَ *ow* to ی *ei*, and vice versâ.

(13). Among the consonants the following are sometimes found interchanged : پ ف *p*, ب ب *b*, ف ف *f* and و *w* ; ت *t*, ث ت *s*, س *s* and د *d* ; چ *ch*, ش *sh* and ژ *zh* ; ن *n* and ر *r* ; ه *h* and گ ک *g*.

(14). These mutations constitute dialectic peculiarities, and may not be used at pleasure : thus we find بیت *beeta*, بوت *boota*, بیش *beesa* and بیس *beese* 'become,' and in all the final ه *h* may be changed to گ ک *g*.

(15). ت *t* final, at the end of Verbs especially, is very commonly dropped. By some persons this clipping of words is much more affected than by others; as,

That man's head is big.	*ā marda sar mazanin* (for *mazanint*)	أمرد سر مزنینت
This is mine.	*é maneegin* (for *ma-neegint*)	اـ مننگنت
If it may be.	*agar bibee* (for *bibeet*)	اگر ببیت
I could nt lift it.	*man chis ku naku* (for *chist kut nakut*)	من چست کت نکت
They have gone.	*ā shutagan* (for *shu-tagant*)	آ شتگنت

He will give you.	{ *ā tarā dā* (for *dāt*) }	آ ترا دات
By him 40 men were killed.	*āyā chil mardum kuṣhtagan* (for *kushtagant*)	آیا چِل مـردُم کُشتگَنت
Perhaps he will go.	*balki ā row* (for *rowt*)	بلکِ آ روت
It will by no means be.	*bun nabee* (for *na-'beet*)	بُن نبِیت
He goes about on all fours.	*ā gókó,a kan gardee* (for *kant gardeet*)	آ گَکوٗ کَنْت گریت
When the king died.	*bādshāh ki mur* (for *murt*)	بادشُد کہ مُرت
Have you not seen my camel? (*lit.* has my camel not been seen by you?)	*tow mani ushtir nadee* (for *na-deet*)	تـو مـنی أُشتِر نَدیت

The final ت *t* of the 3rd person singular Aorist termination (*v.* Para. 79) is rarely pronounced, *ir* for *int* is almost universal; but I am of opinion that in writing the ت *t* should never be omitted, but be left for the reader to pronounce or clip as his taste or other considerations may advise him. د *d,* س *s,* ث *ṣ,* گ *g,* ک *k* final, are also letters we may expect to find clipped in some dialects.

(16). Words ending in ه *h* preceded by a short vowel may be generally pronounced as if they ended in ا *ā* or و *ow*, and in the case of nouns may be declined as if they really so ended: as,

Saltpetre.	{ *shóra* or *shórā* or *shórow* }	or شورا or شوره or شورو
Profit.	{ *pā,ida* or *pā,idā* or *pā,idow* }	or پائدا or پائده or پائدو
Was or became.	{ *beetu* or *beetā* or *beetow* }	بیت

Note.—In writing, the strict form of the Past Participle ending in ه *h* or گ *g* should never, I think, be departed from, to do so would lead to needless difficulty and confusion; but nouns ending in ه *h* might perhaps, if so desired, be written as if they ended in ا *ā* or و *ow* without inconvenience.

(17). گ *g* or ک *k* may, I believe, be affixed to all nouns (not being foreign words, or of recent adoption) ending in a long vowel: as,

| (A) fish. | { *māhee* or *māheeg* } | or ماهیگت or ماهی |

CHAPTER II.

OF THE ARTICLE.

(18). In Baloochee there is no Definite Article corresponding to our 'the,' but when the sense requires it, the simple form of the Noun is considered definite of itself.

(19). The Demonstrative Pronouns آ *ā* (or هما *hamā*) 'that,' and ا۔ *ê,* (or همے *hamê*) 'this,' when used before nouns, may often be translated 'the': as,

The man who was seen by me.	{ *ā mard ki man deeta* }	آ مرد کہ من دیتہ

(20). The Indefinite Article is expressed by adding ے *ê* (Majhool) to the Noun. When the Noun is inflected, the case terminations are affixed to the ے, which then becomes ے *ee* (Ma'roof), as it does also when any verbal or other affix is joined to it : as,

I saw a man (*lit.* by me a man, etc.).	*man mardê deeta*	من مردے دیتہ
A man beat me (*lit.* by a man, etc.).	{ *mardeeā manārā jata* }	مردیا منارا جتہ

Note 'a.'—This ـِ *é* is always added to a noun restricted by the numerical adjective یَک *yak* 'one' to unity, and when referring to it I shall term it the '‒ـِ *é* of unity': as,

I saw one man only.	*man yak mardé* *deeta bas*	من یک مردے دِیتہ بس

Note 'b.'—The use of this '‒ـِ *é* of unity' sometimes gives rise to a peculiar construction, which is treated of in Chapter IV. on the Adjective (Para. 53) and Chapter III. on the Noun (Paras. 42, 43).

(21). The Genitive case of a Noun تو which the '‒ـِ *é* of unity' has been added, is not marked by ‒َ *a* (Fatha), but by changing the ـِ *é* to ی *ee*: as,

| This is a woman's house. | *é janeenee login.* | اے جنِینی
لوگِنت |

CHAPTER III.

OF NOUNS.

(22). Baloochee Nouns undergo no change of termination corresponding to the various cases of Greek and Latin nouns, but the relation they bear to each other and to other words in a sentence is determined by position, or by syllables or other signs affixed to them; this being understood, the Noun may be shown with these syllables 'in situ' in the usual form of a Declension, and may be said to be declined as follows:

SINGULAR.

Nom.	(a) house	*lóg*	لوگ
Gen.	of (a) house	*lóga*	لوگَ
Dat.	to (a) house	*lógā lógārā*	(2) لوگارا (1) لوگا
Acc.	(a) house	*lóg, lógā, lógārā*	لوگ ـ لوگا ـ لوگارا
Agent,	by (a) house	*lógā*	لوگا
Voc.	O house	*oo lóg*	أو لوگ

PLURAL.

Nom.	none	none	none
Gen.	of houses	*lógānee*	لوگانی
Dat.	to houses	*lógān, lógānā*	لوگان ـ لوگانا
Acc.	houses	*lógān*	لوگان
Agent,	by houses	*lógān*	لوگان
Voc.	O houses	*oo lógān*	أو اوگان

Note.—All Nouns are similarly declined, except those ending in ا *ā* (Alif), which insert ی *y* between the word and case endings and the ان *ān* of the Plural, and take ی *ei-i* as the sign of the Genitive singular:

(23). (*Nominative*).—The Nominative Singular is used before all tenses of Intransitive Verbs, but before the Aorist tenses only of Transitive Verbs (*v.* Agent case, Para. 38).

(24). There is no Nominative Plural, the want is supplied by using the Nominative Singular with a *Plural Verb*: as,

They will give me bread.	{ *ā manā nagan,a*[1] *deiant* }	آ منا نگن ۔ دینت
They will beat me.	{ *ā manārā janant* }	أمنارا جننت

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[1] It may be well to note here that ء Hamza is invariably inserted between a word (not ending in a long vowel) and the Aorist it immediately precedes (*v.* Para. 117).

Where have those men come from ?	*ā mard ash kujā atkagant*	آ مرد اش کُجا اتکگنت

(25). (*Genitive*).—When two nouns come to-gether, one of which restricts the other in its signification, the restricting noun (or pronoun) is placed first in the Genitive (contrary to the Persian method), and the following noun will be inflected if necessary : as,

That man's head is large.	*hamā marda sar mazanin*	همـا مـرَدَ سر مزِنِنت
The hair of that man's head was cut by me.	*ā mardasarameed man burita*	آ مرَدَ سرَ مِید مَن بُرتَ

(26). (*Dative*).—The Dative case is marked by affixing آ *ā* or ارا *ārā* to the simple form of the Noun. In sentences having an Agent case ending آ ـن *ā* (as after Verbs of 'giving,' etc., in the Past tenses), the Dative is marked by the affix ارا *ārā*, to prevent ambiguity.

Give a horse to that man.	*ā mardā (or mard-ārā) apsē bidei*	آ مردا (or مردارا) ایسے بُدی
I will give my horse to that man.	*man wati apsā ā mardā (or mard-ārā) deiān*	من وتِ ایسا آ مردا (or مردارا) دَیان

Give him a horse ⟨ *āyā* (or *āyārā*) اپسے (or آیا (or ایارا)

{ *apsé bidei* بدَی

To him by me a   *āyārā man ʿapsé* آیارا من اپسے داتہ

horse was given   *dāta* ·

Note.—In the subsequent pages, that form of the Dative marked by the affix ا *ā* only will, for convenience sake, be called the ʿ1st form of the Dative.'

(27). The 1st form of the Dative, without a preposition (when the omission of the preposition will give rise to no ambiguity), is used in expressing ʿmotion to, or from,' and also ʿlocation in, or at' (viz. Dative, Ablative and Locative cases): as,

I went to (or ⟨ *man mulkā shuta-* ⟩ من مُلکا شتگان

left) the town ⟨ *gān* ⟩ (or شتان)

I came to (or ⟨ *man mulkā atkān* ⟩ من مُلکا اتکان

from) the town ⟨ ⟩ (or اتکگان)

It is in (or at) *mulkā, in* مُلکائِن

the town.

(28). If there is likely to be any doubt as to the meaning of such a sentence, the Prepositions اش or اـ *ash* or *ach* (or the abbreviated form چ *chi*) ʿfrom,' پ *pa* ʿto,' should be used (they govern the noun in the 1st form of the Dative, *v.* Prepositions, Para. 143): as,

| I left the town. | *man ash mulkā shu-tān* (or *shutagān*) | مــن اش مُلکـا شتان (or شتگان) |
| I went to the town. | *man pimulkā shu-tagān* (or *shutān*) | من یملکا شتگان (or شتان) |

(29). The 1st form of the Dative is also used in expressing 'time when,' 'time how long,' 'distance travelled,' 'manner in which anything is done,' 'possession,' 'cause,' 'position,' 'number,' etc. : as,

He came in the morning.	*ā suhbā atka*	آ سُهبا اتک
He stayed there all day.	*droo,āhēñ rōchā hamoodā nishta*	دَرُواهیـن روچـا همُودا نِشْت
He had gone some stages.	*lahtē manzilā shu-tagat*	لهتے منزلا شُتگت
Falling and rising he went.	*kapānā pādānā shuta*	کپانا پادانا شُت

(30). Adverbs of Place, *q.v.*, are mostly nouns in the 1st form of the Dative.

(31). (*Accusative*).—The Accusative is sometimes the same as the Nominative, and is sometimes marked by the addition of آ *ā* or ارا *ārā* to the simple form of the Noun. The following rules show which form should be employed in any given sentence.

(32). All Nouns may be summarily divided into two Classes.

1st Class,—consists of proper names, names of places, seasons, etc., which can only be employed *Definitely* : as, Ibraheem, Gwādar, summer.

2nd Class,—consists of all Nouns not belonging to the first class, and which nouns may be used sometimes *Definitely* : as, 'That man' (*i.e.* particular man); *Indefinitely* : as, 'a man' (*i.e.* any one man); *Generically* : as, 'man' (*i.e.* men in general).

(33). A Noun used *Definitely*.

When it is the object of a Transitive Verb in the Aqrist tenses takes either آ *ā* or ارا *'ārā*: as,

He will attack Gwādar.   *ā Gwādarā* (or *Gwādarārā*) *jant*   آ گوادرا (or گوادرارا) جنت

I will beat that man.   *man ā mardā* (or *mardārā*) *janān*   من آ مردا (or مردارا) جنان

This man will beat that man.   *é mard ā mardā* (or *mardārā*) *jant*   اے مرد آ مردا (or مردارا) جنت

Note—Specification of kind does not constitute Definiteness : as,

I will eat deer's flesh.   *man āskee gósht,a warān*   من آسکی گوشت،ة وران

Specification of property or relationship constitutes Definiteness : as,

I will eat your meat.	*man tei-i góshtā waran*	مـن تَـي گـوشْـتـا ورانـ

(34). When used definitely, the Object Noun (or subject) of a Transitive Verb in the Past tenses may be put in either the Nominatival form or take the termination ارا *ārā* (the personal pronouns always take ارا *ārā*): as,

He attacked Gwādar (lit. by him Gwādar was, etc.).	*āyā Gwādar* (or *Gwadarārā*) *jata*	آيا گوادر (or گوادرارا) جَت
I beat that man (lit. by me that man was beaten).	*man ā mard* (or *mardārā*) *jata*	مـن آ مرد (or مردارا) جَت
This man beat that man (lit. by this man that man, etc.)	*é mardā ā mard* (or *mardārā*) *jata*	اے مردا آ مرد (or مردارا) جَت
The king killed that man (lit. by the king, etc.).	*bādshāhā ā mard* (or *mardārā*) *kushtag*	بادشاها آ مرد كشتگ

Note.—When a plurality of objects (or subjects) is intended to be expressed (we are referring to Transitive Verbs in the Past tenses), the Noun must not be put in the Plural, but in the *Nominative Singular*, and the *Verb in the Plural* (this rule applies also to the 3rd personal pronouns): as,

He broke my houses (*lit.* by him my houses, etc.).	*āyā mani lóg prooshtagant*	آیا مـن لـوگ پروشتگنـت
Where are the birds I gave you this ...rning?	*hamā murg ki man suhbee tarā dāta-yant koo,ant*	هما مُرگ که مـن سُهبی تراداتگنـت کونـنـت .
The king killed those men.	*bādshāhā hamā mard kushtagan.*	بادشاها هما مرد کُشتگنـت
I killed them.	*man ā kushtagánt*	مـن آ کشتگنـت

(35). A Noun used *Indefinitely.*

When it is the object of a Transitive Verb never takes the terminations ا *ā* or ارا *ārā:* as,

He will kill a man.	*ā mardé kushee*	آ مردے کُشیـت
He killed a man.	*āyā mardé kushta*	آیا مردے کُشـت
Kill a few men.	*lahté mard bikush*	لهتے مرد بکُش

(36). A Noun used *Generically.*

When it is the object of a Transitive Verb in the Aorist tenses is preferably put in the Nominatival form, but may take either آ *ā* or ارا *ārā:* as,

Men beat men, not women.	*mard mard,a jant janeen,a najant*	مرد مرد جنـت جنیـن نجنـت
The ox eats grass, not flesh.	*gók kāh,a wart gósht,a nawār*	گوک کاه وارت گوشـت نوارت

When it is the object (or subject) of a Transitive Verb in the Past tenses, the Nominatival form should be employed; as,

| I have killed men, but women never. | *man mard kushta*
 janeen hichbar
 nakushta | من مرد کُشتَ
 جنین هیچبر
 نکشتَ |

(37). The Object of a Verb in the Imperative always takes the termination آ *ā*, unless it is quali-fied by the numerals 'one,' 'two,' 'three,' etc., the words باز *bāz* 'much,' 'many,' لهتے *lahtê*, چیزے *cheezê*, کمُکے *kamukê* 'some, a few,' etc., or has the 'ے of unity' affixed : as,

Kill one man.	*yǎk mardê bikush*	یٰکٹ مردے بکُش
Kill two men.	*dó mard bikush*	دو مرد بکُش
Give me drinking water.	*manā waragee āpā bidei*	مناورگی آپا بدَی
Give me a little drinking water.	*manā kumukê wa- ragee āp bidei*	منا کمکے ورگی آپ بدَی
Give me deer's flesh.	*manā askee goshtā bidei*	منا آسکی گوشتا بدَی

(38). (*Agent case*).—The Agent case is only used before such tenses of Transitive Verbs, and verbs expressive of 'mental action,' 'bodily ailment,' 'emotion,' as are formed from the Past (Passive) Participle. As already stated (Para. 34, *Note*), the

Object noun (or Subject) of such Verbs, if intended to express a plurality of persons or things, must be put in the simple singular form of the noun, and the Verb in the Plural: as,

The man killed the horse.	*mardā aps* (or *ap-sārā*) *kushta* or) مردا اپس (or اپسارا) كشتـ
He beat me.	*ayā manārā* (or *manā*) *jata* or) آیا منارا (or منا جتـ
I beat him.	*man āyārā* (or *ā*) *jata* (or آ) من آیارا جتـ
This man beat that man.	*é mardā ā mard* (or *mardārā*) *jata* ے مردا آ مرد (or مردارا) جتـ
The woman laughed	*jancenā kandita* جنینا كندتـ
He wept.	*āyā gréta* آیا گریتـ
He will weep.	*ā grét* آ گریت
The boy coughed.	*bachīkā kulita* بچكا كُلتـ
He broke my houses.	*āyā manee lóg prooshtagant* آیا منی لُوگ پروشتگنت
This man killed those men.	*é mardā hamā mard kushtagant* ے مردا هما مرد كشتگنت

Note.—The literal translation of the above sentences would be of course 'the horse by the man was killed;' 'I (or 'to me') by him was beaten,' 'by this man that man was beaten,' 'by the woman was laughed,' 'my house by him *were* broken,' etc.

(39). (*Forms of Nouns*).—Nouns in Baloochee are formed generally as in Persian. The following are a few of the most useful forms:

(40). *An Abstract Noun* is formed from Adjectives by the addition of ی *ee* : thus, from شر *shar* 'good,' comes شری *sharee* 'goodness'; from هراب *hrāb* 'bad,' comes هرابی *hrabee* 'badness'; from جهل *juhl* 'deep,' جهلی *juhlee* 'depth'; from بُرز *burz* 'high,' بُرزی *burzee* 'height,' etc. etc.

How many cubits deep is that well?	*ā chāt chunt Jastā juhlīn*	آ چات چنت دستا جهلنت
What is the depth (in cubits) of that well?	*ā chāta juhlēe chunt dastin*	آ چاتَ جهلی چنت دستنت

(41). A *noun expressive of unity* is formed by adding ے *ê* (Majhool) to that form of the Adjective which ends in ین *ên* : thus, from شرین *sharên* 'good' is formed شرینے *sharênê* 'a good one'; from هرابین *hrābên* 'bad' is formed هرابینے *hrābênê* 'a bad one,' etc. etc.

This man is a good one.	*ê mard sharênê*	اے مُرد شرینے
This hill is a high one.	*ê kôh burzênê*	اے کوہ بُرزینے

(42). The above is simply a peculiar application of the '‿ *ê* of unity' (*v.* Para. 20), by which a form of the Adjective, which it would be improper to employ attributively, is converted into a Noun,

and it may be here observed that when the '‿ê of unity' is attached to an Adjective in the manner just shown, or affixed in the ordinary way to a Noun, and the Verb to which they have relation is the 3rd person singular, present tense, of the Substantive verb 'to be,' the Verbal affix is generally omitted : as,

This man is a good one.	*ê mard sharênê*	مرد شرینے
This is a good man.	*ê sharên mardê* (ôr *ê mardê sharên*)	اے شرین مرے (or) اے مرے شرین

(43). If the statement refers to Past time the Verbal affix must not be omitted : as,

Amongst them one man was good.	*āhāni tôkā yak mardê sharat*	آھاں توکا یک مرے شرت

(44). Another useful Noun (or Adjective) denoting 'possession' or 'relationship' is formed by adding نگ ,g to the Genitive cases of nouns and pronouns (singular and plural)—

(a).—When the Genitive is marked by ‿ a (Fatha), the ‿ (Hamza) of the نگ ,g becomes ‿ ei, the ‿ a (Fatha) entering into the composition of the diphthong : as,

Of the man.	*marda*	مرد
The man's.	*mardeig*	مرديگ

(*b*).—When the Genitive ends in ي *ee*, the ٴ (Hamza) of the نگ ,*g* becomes ی *ê* (Majhool): as,

Of a man.	{	*mardee*	}	مردي
A man's.	{	*mardee,êg*	}	مرديیگ
Of him.	{	*āhee*	}	آهی
His.	{	*āhee,êg*	}	آهییگ

(*c*).—When the Genitive is marked by —ِ *i* (Kasra) after a consonant, the ٴ (Hamza) of the نگ ,*g* becomes ی *ee*, the —ِ *i* (Kasra) entering into the composition of the long vowel: as,

Of me.	{	*mani*	}	منِ
Mine.	{	*maneeg*	}	منیگ

(*d*).—When the Genitive ends in —ِ *i* (Kasra) after a diphthong, the ٴ (Hamza) simply takes the sound of the —ِ *i* (Kasra): as,

Of thee.	{	*tei-i*	}	تیِ
	{	*tei,ig*	}	تیگ
Of ye.	{	*shumei-i*	}	شمیِ
Yours.	{	*shumei,ig*	}	شمیگ

(*e*).—The following examples may prove useful:

This is mine.	{ *ê ,maneegin* }	اے منیگنت
That is yours.	{ *ā tei-igin* }	آ تیگنت
This is his.	{ *ê āyee,êgin* (or	or) آییگنت
	āhee,êgin) }	(آ هییگنت)

This is yours.	{ *ê shumeiigin* }	اے شمیگنت
Whose is that?	{ *ā keiigin* }	آ کیگنت
From whose is that?	(*ā ash keiigā,in*)	آ اش کیگائنت
Whose did you get? (*lit.* whose arrived to you?)	(*keiig tarā rasitʊ*)	کیگ ترا رسِت
I got his.	(*āyee,êg manā rasita*)	آییگ منا رسِت
I gave him mine.	(*man wateeg ūyārā dāta*)	من وتیگ آیارا داتَ
This is the man's.	(*mardeigin*)	اے مردیگنت
This is a man's.	{ *ê mardee,êgin* }	اے مردییگنت
This house is the king's.	(*ê lóg bādshāheigin*)	اے لوگ بادشاهیگنت
This house is a king's.	(*ê lóg bādshāhee,êgin*)	اے لوگ بادشاهیگنت

Note.—For the non-pronunciation of the final ت *t*, *v.* Para. 15. Some persons nearly always pronounce it, but, as said before, it is usually dropped.

(45). Another useful Noun (or Adjective) is formed by adding ی *ee* to the Infinitive of the

Verb, and denotes 'capability,' 'fitness,' 'immediate prospective action': as,

This is drinking water (viz. fit for drinking).	*ê waragee āpê*	اے ورگی آپے
This water is fit for drinking (drinkable).	*ê āp warageegin*	اے آپ ورگیگنت
I am about to die (dying).	*man miragee,ān* (or *mirageegān*)	مـن، مرگیان (or مرگیگان)
I am about to go (on the point of going).	*man rowagee,ān* (or *rowageegān*)	مـن روگیان (or روگیگان)

Note.—For the addition of گت گ *g*, *v.* Para. 17.

(46). (*Gender*):—The names of animals are mostly rendered masculine or feminine by the Adjectives نرین *narên* 'male,' or مادگین *mādagên* 'female': as,

This is a cow, not a bull.	*ê mādagên gôkê* (or *gôkee,in*) *narênê neiin*	اے مادگین گوکے (or گوکینت) نرینے نیینت
That is a male, not a female.	*ā narênê mādagênê neiin*	آ نرینے مادگینے نیینت

(47). A few have separate names for the male and female : as,

(A) cock.	*kurôs*	کروس
(A) hen.	*nikênk*	نِکینک

(A) male Ibex. ⎰ *pāchin* ⎱ پاچِنۡ

(A) female Ibex. ⎱ *buz* ⎰ بزۡو

(A) ram. ⎰ *gurānd* ⎱ گرانڈ

(A) ewe (wild). ⎱ *gaḍ* ⎰ گڈ

(48). Some have also generic names: as,

(A) goat (any goat). { *pas* } پس

(A) sheep (any sheep). { *mésh* } میش

(A) camel (any camel). { *ushtir* } أُشتِر

CHAPTER IV.

OF ADJECTIVES.

(49). Adjectives in Baloochee are indeclinable, and may be divided into two classes.

1st Class,—those whose primary form is an Adjective, and the Abstract Noun which may be formed from it by the addition of ی *ee* (v. Para. 40) the resultant: as, شر *shar* 'good,' شری *sharee* 'goodness'; وش *wash* 'sweet,' وشی *washee* 'sweetness.'

2nd Class,—those which are derived from Nouns.

(50). Adjectives may be considered to possess two forms (except those mentioned in Para. 60).

1st or primary form, of Adjectives of the 2nd class, is the Noun itself: as دار *dār* 'wood' or 'wooden.'

2nd form is formed by adding the syllable ین *ēn* to the 1st form: as, شر *shar* and شرین *sharēn* 'good'; دار *dār* and دارین *dārēn* 'wooden.'

(51). *Adjectives in Construction* are always put in the 2nd form, and generally precede the noun they qualify: as,

That good man. { *ā sharên mard*   آ شرين مرد

This wooden table. { *ê dārên mêj*   اے دارين ميج

(52). They may follow when in construction with a noun restricted to unity : as,

This is a wooden   *ê mêjê dārên* (or *ê*   or)   اے ميجــــد رين (or
   table.   *dārên mêjê*)   اے دارين ميجـــے)

That is a good { *ā mardê sharên*(or   or)   آ مردے شرين (or
   man.   *ā sharên mardê*)   آ شرين مردے)

(53). It will be remembered from Para. 42 that the Verbal Affix نْتْ *int* 'is' should not be added in sentences like the above (Para. 52), and this appears an appropriate place to remark that it is to the 2nd form of Adjectives of the 1st class only that the ـ ê of unity may be attached, as described in Paras. 41, 42. As regards Adjectives of the 2nd class, it is to the 1st form (viz. the Noun itself) that the ـ ê is added : as,

This man is a good one. { *ê mard sharênê* }   اے مرد شرينے

This table is a wooden { *ê mêj dārê*   ميج دار
   one.

My horse was for-   *owwalā mani aps*   اول من اپس
   merly a good one,   *sharênê beeta*
   now it is bad.   *hanee hrābin*   هنى هرابنت

Formerly your house was a mud one, now it is' a mud (or stone) edifice. { *owwalā tei-i lóg tagardé beeta hanee bānin* } اوّلا تَی لوگ تگردے بیت هِنی بانِنت

(54). *An Adjective in Apposition* (viz. used attributively) must always be put in the 1st or primary form: as,

Those men are good. { *ā mard sharant* } آ مُرد شرنْت

These tables are wooden. { *é méj dārant* } اے میج دارنْت

(55). (*The Comparative*).—The Comparative is formed by adding تر *tir* to the Positive: as, شر *shar* 'good,' شرتر *shartir* 'better'; دراج *drāj* 'long,' دراجتر *drājtir* 'longer'; ریک *rék* 'sand,' ریکتر *réktir* 'sandier.'

(56). The noun against which the comparison is made is put in the 1st form of the dative, with or without the preposition اش *ash·* or اچ *ach* (or the abbreviated form چ *chi*) 'from,' 'than': as,

This man is better than that man. { *é mard chi ā mardā shartirin* } اے مرْد چ آ مردا شرْترنْت

This way is longer than that. { *é rāh chi ā rāhā drājtirin* } اے راہ چ آ راها دراجترنْت

(57). The primary forms of a few Adjectives undergo a slight change in forming the Comparative : as, مزن *mazan* ' great,' مستر *mastir* ' greater'; كسان *kasān* ' small,' كستر *kastir* ' smaller'; بُرز *burz* ' high,' بُستر *bustir* and برزتر *burztar* ' higher'; بز *baz* ' dense,' بستر *bastir* ' denser.'

(58). (*The Superlative*).—The Superlative is expressed by using the comparative and qualifying the Noun against which the comparison is made by the adjective دُرستین *drustén* ' all'; such noun will of course appear in the Plural (1st form of the Dative). When no noun is expressed, the Dative (1st form) Plural of دُرست *drust* ' all' is used : as,

| This is the best of men. | *é chi drustén mar- dumān shartirin* | مردمان شرترنت ،درستین |
| This is the best of all. | *é chi drustān shartirin* | اے چ درستان شرترنت |

(59). *Very* ' bad,' ' good,' etc., is expressed by still further qualifying the already qualified noun, or the Adjective if in Apposition to the noun, by the adjective سک *sak*, سكین *sakén* ' hard,' ' very,' ' excessive': as,

| That very good man. | *ā sakén sharén mard* | آ سكین شرین مرد |

This water is very sweet. ª	*é āp sak washin*	اے آپ سکٹ وشِنِت

(60). Adjectives which in English end in 'ly,' 'ish,' as 'princely,' 'childish,' are expressed in Baloochee by the Genitive of the noun to which the اے *é* of unity has been attached (*v.* Para. 21): as,

This is a princely tent.	*é bādshāhee tamboo,é*	اے بادشاہِی تنبوئے
This is a childish speech.	*é bachakee habré*	اے بچکِی ھبرے

CHAPTER V.

OF PRONOUNS.

(61). (*Personal Pronouns*).—The Personal Pronouns differ slightly from nouns in their mode of inflection. They are declined as follows:

SINGULAR 1ST PERSON.

Nom.	I	*man*	من
Gen.	my	*mani*	منِ
Dat. & Acc.	me, to me	*manā, manārā*	منا ـ منارا
Agent,	by me	*man*	من

PLURAL 1ST PERSON.

Nom.	we	*mā, amā*	ما ـ اما
Gen.	our	*mei-i, amei-i*	مَیِ ـ اَمَیِ
Dat. & Acc.	us, to us	*mārā, amārā*	مارا ـ امارا
Agent,	by us	*mā, amā*	ما ـ اما

SINGULAR 2ND PERSON.

Nom.	thou	*tow*	تو
Gen.	thy	*tei-i*	تَیِ
Dat. & Acc.	thee, to thee	*tarā, tarārā*	ترا ـ ترارا
Agent,	by thee	*tow*	تو
Voc.	O thou	*oo tow*	أوتو

PLURAL 2ND PERSON.

Nom.	ye	*shumā*	شُما
Gen.	your	*shumei-i*	شُمَیِ
Dat. & Acc.	you, to you	*shumārā*	شُمارا
Agent,	by you	*shumā*	شُما
Voc.	O ye	*oo shumā*	أو شُما

SINGULAR 3RD. PERSON.

Nom.	he	*ā*	آ
Gen.	his	*ā, ee, āyee, āhee*	آئی – آیِی – آهِی
Dat. & Acc.	him, to him	*ā, āyā, āyārā*	آ – آیا – آیارا
Agent,	by him	*āyā*	آیا

PLURAL 3RD PERSON.

Nom.		none.	
Gen.	their	*āhāni*	آهانِ
Dat. & Acc.	them, to them	*āhān, āhānārā*	آهان – آهانارا
Agent,	by them	*āhān*	آهان

Note 'a.'—The form ایان *āyān* is also used.

Note 'b.'—It appears to be generally permissible, when two vowels come together in a word, or, to speak more correctly, are only separated by ﺀ (Hamza), to insert ه *h* between them in place of the ﺀ (Hamza). If, however, the latter of two such vowels belongs to a *Verbal* in-

flection, ﹾ‍ؠ *y* and not ه *h* must be substituted for the
ـٔ (Hamza). This will be clearly seen in the conjugation
of the Verb. ه *h* may also be generally prefixed to a
word commencing with ا *a* (Alif), the ا *a* (Alif) of course
being dropped : as, اَنچو *anchoo* or هَنچو *hanchoo* ' so.'

(62). (*Postpositions*).—There are two Pronominal
postpositions of the 3rd person, in common and
continual use, in all dialects of Baloochee, viz. ـئ
(singular) and ـِش *ish* (plural). •

(63). They are affixed to the Verb (in the Aorist
or cognate tenses) of a sentence whose object is that
of a previous sentence, and which has been already
expressed : as,

If I see the man who came into my house, I will kill him.	*ā mard mani lōgā atk agar man,a gindāné man,a kushāné.*	آ مرد من اگر من ء گندانے من ء کُشانے
If I see your horses, I will seize them.	*man tei-i apsān,a gindān man,a girānish*	من تی ء اپسان ء گندان من ء گرانش

(64). They are also used in place of the Agent
Noun, when having been once expressed it is un-
desirable to repeat it. They may be also used
when, the Agent Noun not having been expressed,
the person or persons referred to are known from

the context: and, again, still more vaguely, to
denote the Agent or Agents without exactly speci-
fying 'who' or 'what,'—ﻊ *ê* is then equivalent to
'by him,' 'by her,' 'by it,' and ﺶ *ish* to 'by
them.'

(65). These Postpositions may be affixed to the
Verb or to its object; or, in the case of a Com-
pound Verb, to the Noun (or Adjective) which enters
into its composition, indifferently.

(66). When these Postpositions are affixed to a
word ending in ﺍ *ā* (as, for instance, a noun in the
Dative or Accusative case), the ﺍ *ā* coalesces with
the vowel of the postposition to form the diphthong
ﻯ or ﺉ *ei*: as,

A blind man took a lamp in his hand and put a water-pot on his back.	*kóreeā chirāgé das-tā gipt ó jahlage badā kutagé* (or *badei kut*)	كوريا چراگے دستا · گِپَت و جهلگے بدّا کُتگے (or or) بدّے کُت)
He hung it on his camel's neck	*wati ushtira guiā lónjūn kutagé* or	وتِ أُشترَ گُتِّا لونجان کتگے or or
Do.	*wati ushtira gutei lónjūn kut* or	وتِ أُشترَ گُتّیَ لونجان گُت or or
Do.	{ *wati ushtira guiā lónjāné kut* }	{ وتِ أُشترَ گُتّا } { لونجانے گُت }

(67). These Postpositions are also sometimes used to express the Genitive and Dative, as in the following examples:

If he does so again, I will attack and carry off his cattle.	*agar ā digar barê chush, a kant mālei janān ó barān*	اگر آ دگر برے چُش کنت مالیَ جنان و بران
I will destroy their house.	*lógeish, a prooshān*	لوگَیش پَروشان
Give him your camel.	*tow wati ushtirei bidei*	تو وت اُشترَی بدی
Give him leave.	*ruskatê bidei*	رسکتہ بدی
We will give them	*mā,ish,a dei-in*	مائشء دَین
To her was a son.	*bachikê beetagê*	بچکے بیتگے
With him was another man.	*digar mardumê gó-natê*	دگر مردمے گونتے
All the property with him was carried off by them	*drustên māl gónatê burtagantish*	درستیں مال گونتے برتگنتش

(68). Besides these two Postpositions of the 3rd person there is a Postposition نُ *un* of the 1st person (singular and plural), and a Postposition یِت *it* of the 2nd person (singular and plural); but in some dialects they appear to be rarely employed,

though in others I believe common enough, they
appear to be used in the same manner as the Post-
positions ـﹹ *ê* and ش *ish*: as,

Last night the thieves were caught by me.	(*dôshee duzun*) (*giptagant*)	دوشـي دزُن گِپتـگنـت
By you I was driven away	(*manit galênt*)	مِنـت گلينـت
My brothers were killed by you.	(*mani brātit*) (*kushtagant*)	مـن بـراتِـت، كُشتگنـت
Had two crows been seen by you?	(*agar dô gurā-git bideetên*)	اگر دو گراگِت بدِيـثيـن
You were made happy by me for two days.	(*dô rôchā tarā washdilunkuta*)	دو روچـا تـرا وشدالُن كتَ
My camel was given by me.	(*wati ushtirun dāta*)	وتِ أُشتِرُن داتَ
To whom was your camel given by you?	(*wati ushtirit keiārā dāta*)	وتِ أُشـترِت كِيارا داتَ
They were seen by me.	(*deetagantun* or) (*deetantun*)	or دِيتگنـتُن دِيتنتـن

(69). (*Demonstrative Pronouns*).—The Demon-
strative Pronouns ـﺍ *ê* 'this' and آ *ā* 'that,' when
used before nouns, are indeclinable; when used

alone as representatives of nouns, they are declined
as follows :

SINGULAR.

Nom.	this		اے
Gen.	of this	*ishee*	اِشِی
Dat.	to this	*isheeā isheeārā*	اِشِیا ۔ اِشِیارا
Acc.	this	*é, isheeā, isheeārā*	اے ۔ اِشِیا ۔ اِشِیارا
Agent,	by this	*isheeā*	اِشِیا

PLURAL.

Nom.		none	
Gen.	of these	*ishāni*	اِشانِ
Dat.	to these	*ishān, ishānā*	اِشان ۔ اِشانا
Acc.	these	*ishān*	اِشان
Agent,	by these	*ishān*	اِشان

(70). The Demonstrative Pronoun آ *ā* 'that' is
declined exactly like the personal pronoun آ *ā* 'he'
in both singular and plural. It would therefore be
superfluous to reproduce it here.

This good man.	*{ é sharén mard }*	اے شریں مرد
This is a good man.	*{ é sharén mardé }*	اے شریں مردے
These are good men.	*{ é sharén mardan }*	اے شریں مردنت
Those are bad.	*{ ā hrābant }*	آ هرابنت

(71). The particle of particularisation هم *ham*
'same,' 'very,' is so commonly prefixed to the

Demonstratives as to have lost the emphasis it was doubtless once intended to give.

That man is good, this is not. { *hamā mard sharin* همّا مرد شرِنت
hamé shar nein همے شر نَینت

Note.—ے *é* of course drops initial ا (Alif) and آ *ā* its ~ (Madda) when هم *ham* is prefixed to them.

(72). (*Reflective Pronouns*).—The Reflective Pronoun وت *wat* ' self,' when used before nouns, is indeclinable; when used as the representative of a noun or pronoun, it is declinable in the singular only, as follows:

Nom.	self	*wat*	وت.
Gen.	of self	*wati*	
Dat.	to self	*watā, watārā*	وتا ـ وتارا
Acc.	self	*wat, watā, watārā*	وت ـ وتا ـ وتارا
Agent,	by self	*wat*	وت

(73). The following examples will show the manner in which it is employed:

He came himself.	{ *ā wat atka*	آ وت اتک
I will give it to you myself.	*āyā man wat tarā deiān*	آیا من وت ترا دَیان
Look at yourself and see what sort of man you are.	*tow watā bichār chitowr mardee, é*	تو وتا بچار چتور مردِیے

I will destroy my house.	{ *man. wati logā próshān .*	من وب لوگا پروشلن
All their own people have been killed by them.	(*āhān wati drustén mardum kush-tagan*	آهان درُوستین مردم کشتگنت
He has killed all his own brothers.	{ *āyā wati drustén brāt kushtagant*	آیا وتِ درُوستین برات کشتگنت
I am alone.	{ *man eeökā watān*	من اِینوکا وتان
This is mine own.	{ *é mani wateegin*	اے من وتیِگنت

(74).—جِنّد *jind* 'body,' 'person' is sometimes used to express 'self': as,

| He came himself. | { *āhee jind atka* | آهی جنّد اتک |
| I came myself. | { *mani jind atka* | من جنّد اتک |

(75). (*Relative Pronouns*).—The Persian connec-tive particle کِ *ki* 'that,' 'that which,' 'he who,' which does duty for the relative pronouns in that language, is used in pretty much the same manner in Baloochee. In some districts, however, it is very generally dispensed with altogether: as,

| The man whom I saw was on the top of the hill. | (*ā mard (ki) man deeta kóha sarā beeta* | آ مرد (کِ) من دِت کوَد سرا بیِت |

The man who told me was a good man.	*ā mardā (ki) man-ārā gwashta sharén mardé beeta*	آ مردا (ک) منارا گوشتہ شرین مردے بیت
This is the man who was beaten by me.	*é hamā martlin (ki) man jata*	اے ھما مردِنّت (ک) من جت
This is the horse I wanted.	*é hamā apsin (ki) man lótita*	اے ھما اپسِنّ ــ (ک) من لوتِّت
The horse I want is now in the town.	*ā apsā (ki) man,a lótān hanee mul-kō,in*	آ اپسا (ک) من ء لوتان ھنی ملکائنّت
Where are the birds I gave you this morning?	*hamā murg (ki) man suhbā tarā dātagant hanee koo,ant*	ھما مرگ (ک) من سھبا ترا داتگنّت ھنی کوئنّت
Where is the bird I gave you yesterday?	*ā murg (ki) man zeek tarā dāta hanee koo,in*	آ مرگ (ک) من زِیکۡ ترا داتہ ھنی کوئنّت

(76). (*Interrogative Pronouns*).—The Interrogative Pronouns are کَی *kei* 'who?' چہ *chi* 'what?' کُجام *kujām* 'which?' چُنّت *chunt* 'how much?' 'how many?' کدی *kadee* 'when?' to which may perhaps be added کُو *koo* or کُجا *kujā* or کُجانگو *ku-jāngó* 'where?' When prefixed to nouns, they are

indeclinable; when used singly, they are declined
as follows :

SINGULAR.

Nom.	who? what?	kei	کَی
Gen.	of whom?	kei-i	کَیِ
Dat.	to whom?	keiā, keiārā	کَیَا ـ کَیَارا
Acc.	who? etc.	kei, keiā, keiārā	کَی ـ کَیَا ـ کَیَارا
Agent,	by whom?	keiā	کَیَا

PLURAL.

Nom.		none	
Gen.	of whom?	keiigāni	کَیِگانِ
Dat. & Acc.	whom?	keiigān	کَیِگان
Agent,	by whom?	keiigān	کَیِگان

SINGULAR.

Nom.	what?	chi	چِ
Gen.	of what?	chee	چِی
Dat.	to what?	cheeā, cheeārā	چِیا ـ چِیارا
Acc.	what?	chi, cheeā, cheeā.ā	چِیارا
Agent,	by what?	cheeā	حِما

There is no Plural.

Nom.   'which?   *kujām*   كُجام

Gen.   of which?   *kujāmee*   كُجامِی

Dat.   to which?   { *kujāmeeā, kujā-* } and   كُجامِیا
                     { *meeārū* }   كجامِیارا

Acc.   which?   { *kujām, kujāmeeā,* }   كجام ـ كجامِیا
                     { *kujāmeeārā* } and   كجامِیارا

Agent, by which?   *kujāmeeā*   كجامِیا

Nom.   none

Gen.   of which?   *kujāmāni*   كجامانِ

Dat. & { which? to }   *kujāmān*   كجامان
Acc.   { which? }

Agent, by which?   *kujāmān*   كجامان

Note.—The forms كتام *kŗtām,* كِدام *kudām,* كجان
kujān, كتان *kutān,* كدان *kudẽn,* are also met with.

By which man were { *kujām mardā tarā* }   كجام مردا
   you beaten?   { *jata* }   توا جت

To which house are { *kutān lōgā rowê* }   كتان لوگا
   you going?   { *tow* }   روے تو

Nom. how much? etc. *chunt*   چُنت

Gen. of etc.   *chunta*   چُنتَ

Dat.	to etc.	*chuntā, chunt-* *ārā*	چنتا ۔ چنتارا
Acc.	how many? etc.	*chunt, chuntā,* *chuntārā*	چنت ۔ چنتا and چنتارا
Agent, by how many?		*chuntā*	چنتا

There is no Plural.

(77). There is also an idiomatic way of express-ing the plural of کَی *kei* 'who?' چِ *chi* 'what?' کُجام *kujām* 'which?' etc., by a reduplication of the singular, the connective particle و *ó* being generally inserted, as will be seen from the following ex-amples:

By whom were you beaten?	*keiā tarā jata*	کَیا ترا جت
By what man were you beaten?	*kujām mardā tarā jata*	کجام مردا ترا جت
Which man did you beat?	*kujām mard tow jata*	کجام مرد تو جت
Whose house is this?	*é kei-i lógin*	اے کَیِ لوگِنت
This house whose is it?	*é lóg kei-igin*	اے لوگ کَیِگِنت
Who (pl.) beat you?	*keiā ó keiā tarā jata*	کَیا وکَیا ترا جت

Whose (pl.) are those houses?	é lóg kei-i ó kei-igant	اے لوگ کَیِرو کَیگِنتا
Who was beaten?	kei janag beeta	کَی جنگت بیتہ
Who were beaten?	kei ó kei janag beeta	کَی وکی جنگت بہنہ
Which was beaten?	kujām janag beeta	کجام جنگت بیت
Which were beaten?	kujām ó kujām janag beeta	کجام و کجام جنگت بیت
Which beat you?	kujāmeeā tarā jata	کجامیا ترا جت
How many beat you?	chuntā tarā jata	چنتا ترا جت
Whom did it bite?	kei ó kei gasité	کَی وکَی کسِتے

CHAPTER VI.

OF VERBS.

(78). Before entering upon the Conjugations of Verbs, it is advisable to first give the Personal Terminations. These I shall divide into 'Aorist Terminations' (including Present and Future) and 'Past Terminations.'

(79). These terminations, besides being employed in the formation of the different Tenses of Verbs, are also attached to Nouns, Pronouns, Adjectives, etc., and are then equivalent to the Aorist and Past tenses of the substantive Verb 'to be.' (The student may, if he likes, consider them, as well as all terminations affixed to the Roots of Verbs, as parts of an *imaginary* Verb اگٔ *ag* 'to be,' *v*. Appendix A.)

AORIST TERMINATIONS.

SINGULAR.

1st Pers.	am	*ān*		آن
2nd ,,	art	*é* or ,*é*		ـے or ئے
3rd• ,,	is	{ *eet* or ,*eet* and	and یِیتـِ or ریت	
		int or ,*int* }	نِّت or نِّتـ	

PLURAL.

1st Pers.	are	*in* or *,in*	رِن or رِّن
2nd ,,	are	*it* or *,it*	یِت or ـت
3rd ,,	are	*ant* or *,ant*	نْت or نّْت

(80). In some dialects, as might be expected from what is stated in Paras. 12, 14, the termination of the 1st person singular (آن *ān*) becomes ون *oon* or یِن *een*. Thus we may hear both:

I will go.	man,a *rowān* and	مَن۰ روان and من۰ رَوُون
	man,a rowoon and	and من۰ رَیِین
	man,a reieen	

| I may be. | man,a *bān* and | مَن۰ بارن and من۰ بِین |
| | man,a been | |

| I went. | man *shutagān* and | مَن شُتگان and من شتگون |
| | man shutagoon | |

(81). In the 3rd person singular یِت *cet* is the form affixed to roots of Verbs, and نْت *int* the form affixed to Nouns, Pronouns, etc., and, as might be expected, is found in the 3rd person singular of the Present tense (*v.* Para. 107).

(82). The forms commencing with ـٔ (Hamza), it is hardly necessary to say, are required after a long vowel only.

(83). In Para. 3 allusion was made to the pre-

sence of other vowel-sounds in the Baloochee,
besides those given in the Transliteration Table
(Paras. 5, 8, 9), and I would here note that the
true vowel of the terminations of the 3rd person
singular and 1st and 2nd persons plural is an
extremely closed *e*, hardly at times distinguishable
from, but yet not a pure *i*, as I have rendered it.

(84). PAST TERMINATIONS.

SINGULAR.

1st Pers.	was	*atān* or *,atān*	تاں or نتاں
2nd ,,	wast	*ate* or *,ate*	تِے or نتِے
3rd ,,	was	*at* or *,at*	ت or نت

PLURAL.

1st Pers.	were	*atin* or *,atin*	تِں or نتِں
2nd ,,	were	*atit* or *,atit*	تِت or نتِت
3rd ,,	were	*atant* or *,atant*	تنت or نتنت

(85). Baloochee Verbs may be divided into two
classes, Regular and Irregular; and into two sub-
divisions, Transitive and Intransitive.

(86). *(Regular Verbs).*—Regular Verbs may be
defined as those whose primitive Roots undergo
no change in forming the Past (or Passive) Par-
ticiple: as, پروش *prósh* 'break,' پروشت *próshta* or
پروشتگ *próshtag* 'broken.'

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(87). (*Irregular Verbs*).—Irregular Verbs may be defined, for the sake of convenience, as those whose Roots (2nd person singular of the Imperative) undergo a change in forming the Past (or Passive) Participle: as, جن *jan* 'beat,' جت *jata* or جتگ *jatag* 'beaten.'

(88). (*Transitive Verbs*).—Transitive Verbs have only two inflections in the tenses formed from their Past (or Passive) Participles—viz. 3rd person singular and 3rd person plural,—and as necessarily follows from the Agent case of the Noun being always used before these Tenses, they are put in the number intended to be expressed by their *Object* Nouns (*v.* Paras. 34, 38).

(89). (*Intransitive Verbs*).—Intransitive Verbs are fully inflected in all their tenses, and the Nominative case is used before them. Some Verbs which we should consider Intransitive are considered Transitive in Baloochee (*v.* Para. 38) : as,

By him it was coughed	{ *āyā kulita* }	آیا کلِت
He laughed.	{ *āyā kandita* }	آیا کنِدت

(90). (*Infinitive*).—The Infinitive of Baloochee Verbs always ends in گ *ag* : as, پروشگ *próshag* 'to break.'

(91). A euphonic ی *y* is inserted between Roots

ending in ا‎ *ā*, and a و‎ *w* between Roots ending in
ے‎ *ê* and the Infinitival Termination: as, آ‎ *ā* 'come,'
آیگت‎ *āyag* 'to come'; گرے‎ *gre* 'weep,' گریوگت‎
grênag 'to weep.'

(92). The Infinitive is a Verbal Noun, is declined
like any other substantive, and in its use and ap-
plication corresponds very closely to the Latin
Gerunds and Supines: as,

If water is desired in this place it wants deep digging for.	*agar hamidā āp lôtag,a beet juh-lên kani? janag,a lôtee*	اگر همدا آپ‎ لوٹگ٠ بیت‎ جهلین کنڈ‎ جنگ٠لوٹیت‎
The art of writing is a difficult one.	*nibeesaga kār sakên kārê*	نبیسگَ کار‎ سکین کارے‎
He is perfect in writing.	*ā nibeesagā pa-kā,in*	آ نبیسگا‎ پکائنت‎

(93). (*Root*).—The Root is got by dropping the
Infinitival termination (گ‎ *ag*), and it is also the
2nd person singular of the Imperative: as, پروشگت‎
prôshag 'to break,' پروش‎ *prôsh* 'break.' بِ‎ *bi* (some-
times بُ‎ *bu*) is generally prefixed to the 2nd persons
of the Imperative, as will be seen hereafter.

(94). (*Present Participle*).—The Present Par-
ticiple is formed by adding ا‎ *ā* to the Infinitive:

as, پروشگ *próshag* 'to break,' پروشگا *próshagā*
'breaking.' (If preferred, this may be considered
as simply the Dative, denoting 'state,' 'condition,'
'position,' of the Infinitive or Verbal Noun.)

(95). (*Past, or Passive Participle*).—The Past
(or Passive) Participle of Regular Verbs is formed
by adding ت *ta* or تگ *tag* (*v.* Para. 86) to the
Root: as, پروش *prósh* 'break,' پروشتـ *próshta* or
پروشتگ *próshtag* 'having broken.'

(96). Many Regular Verbs insert ‒ *i* (Kasra)
between the Root and termination ت *ta* or تگ *tag*.
Verbs derived from the same Roots as modern Per-
sian Infinitives ending in یدن *eedan* always do so,
I think, while those, the modern Infinitival form of
which is ادن *ādan*, require ا *ā* to be inserted : as,
رسگ *rasag* 'to arrive,' in Persian رسیدن, *raseedan*,
has its Past Participle رسیتـ *rasita* or رسیتگ *rasitag*
'having arrived'; اوشتگ *óshtag* 'to stand,' in
modern Persian ایستادن *estādan*, has its Past
Participle اوشتاتـ *óshtāta* or اوشتاتگ *óshtātag*
'having stood.'

(97). The Roots of Irregular Verbs undergo a
change in forming the Past Participle : as, بند *band*
'bind,' بستـ *basta* or بستگ *bastag* 'bound'; جن
jan 'beat,' جتـ *jata* or جتگ *jatag* 'beaten.'

Roots ending in ج , چ , نچ, *j, ch, nch,* change

these letters into تَكْ *tk* in forming the Past Participle, as do also Roots ending in ١ *ā*, and to these modified Roots only ڔ *a(h)* or گَتْ *ag* is added to form the Past Participle : as, درگيج *dargéj* 'find out,' درگيتکه *dargétka* or درگيتکگت *dargétkay* 'having found out'; دوچ *dóch* 'sew,' دوتک *détka* or دوتکگت *détkag* 'sewn'; پرنچ *princh* 'squeeze,' پرتک *pritka* or پرتکگت *pritkag* 'having squeezed'; ١ *ā* (for ١١) 'come,' اتک *atka* or اتکگت *atkag* 'having come.'

These I have classed among the Irregular Verbs as answering to my definition of irregularity (*v.* Para. 87), although, as is quite apparent, their Root changes are made according to rule, and probably few, if any, Verbs in the language are so irregular, but that some rule or rules might be laid down for the Root changes in forming the Past Participle.

(98). (*Imperative*).—The 2nd person singular of the Imperative is the same as the Root, and the 2nd person plural the same as the corresponding person of the Aorist Tense. To these two persons the particle ب *bi* is generally prefixed : ar, بکن *bikan* 'do,' بجن *bijan* 'beat.' Should either the 1st or 2nd letter of the Root be و *w* movable by ـَ *a* (Fatha), بُ *bu* is prefixed : as, بور *bór* 'eat,' بُرو *burow*

'go.' Should the 1st letter of the Root be ‏ا‏ (Alif)
bearing ‎‎ـِ‎ *i* (Kasra) or ‎ـُ‎ *u* (Dzamma), the ‏ا‏ (Alif)
is dropped and ‏بِ‏ *b* only is prefixed, taking, how-
ever, the vowel which was borne by the ‏ا‏ (Alif): as,
‏بِل‏ *bil* 'permit,' from ‏اِلگَت‏ *ilag* 'to permit': ‏بوشت‏
bósht 'stand,' from ‏اوشتگَت‏ *óshtag* 'to stand.' If
the ‏ا‏ (Alif) is doubled, ‏يِ‏ *y* is inserted: as, from
‏آيگَت‏ *āyag* 'to come,' ‏بِيا‏ *biyā* 'come thou.'

In the case of Compound Verbs, *q.v.*, no particle
is prefixed to the 2nd, persons of the Imperative:
as, ‏چِشت كن‏ *chişt kan* 'lift up.'

The other persons of the Imperative are expressed
by using the 2nd person Imperative (with the ‏بِ‏ *b*
prefixed) of the Verb ‏اِلگَت‏ *ilag* 'to permit' before
the Aorist (the connective particle ‏ک‏ *ki* 'that' being
sometimes inserted): as,

Let him go. { *bil (ki) ā rowt* or *bilê* | or ‏بِل (ک) آ روت‏
            rowt   }   ‏بِلے روت‏

Let me go. { *bil (ki) man,a rowān* } ‏بِل (ک) مَن روان‏

(99). (*Active Participle*).—The Active Participle
is formed by adding ‏ان‏ *ān* to the Root: as, ‏پروش‏
prósh 'break,' ‏پروشان‏ *próshān* 'breaking': ‏وَر‏ *war*
'eat,' ‏وران‏ *warān* 'eating.'

(100). Four Verbs form their Active Participle in an anomalous manner. They are : نَعْدگَت *nindag* 'to sit,' نِنْدُكَائِى *nindukā,ee* 'sitting'; اوْشتگَت *óshtag* 'to stand,' اوشتكَائِى *óshtukā,ee* 'standing'; وِسگَت *wapsag* 'to lie down,' وِپسكَائِى *wapsukā,ee* 'lying down'; روگَت *rowag* 'to go,' راه رواجِى *rāh rowājee* 'going along.' This last does duty for the active participle of آيگَت *āyag* 'to come,' also.

(101). (*Noun of Agency or Intensity*).—There is a Verbal Noun denoting 'one addicted to,' 'one perfect in,' 'one engaged in,' 'one steadfast in the performance of,'—the act expressed by the Verb. It is formed by adding وگَت *ók* to the Root: as, جَنوگَت *janók* 'a good shot' (one who continually hits); وَروگَت *warók* 'a great eater'; رَووگَت *rowók* 'a swift or great goer.'

Note.—From this, as from all Nouns, an Adjective may be formed, according to the rules given in Paras. 49-50.

(102). The Baloochee Verb has only one conjugation, the tenses of which may, for the sake of convenience, be divided into four classes, as follows :

1*st Class,*—those formed directly from the Root.

2nd Class,—those formed from the Present Participle.

3rd Class,—those formed from the Past Participle.

4th Class,— Compound tenses.

1st Class.

(103). (*Aorist*).—The Aorist tense is formed by adding the 'Aorist terminations' to the primitive Root: as, پروش *prôsh* 'break,' من پروشان *man,a prôshān* 'I may, shall or will break.'

In forming the 3rd person singular of the Aorist the ـي *ee* of the termination (یت *eet*) is dropped after Roots ending in ـے *ê* or ی *ee*; generally also after ن *n* and و *w* preceded by a short vowel; also after roots ending in ی *ei*, the ی *ei* being at the same time changed to either ا *ā* or ی *ee*; also after roots ending in ر *r* preceded by ـَ *a* (Fatha), the ـَ *a* (Fatha) being at the same time changed to ا *ā*: as,

کرے	*grê*	"weep,	آ گریت	*ā grêt* 'he will weep.'
دَی	*dei*	'give,'	آ دات	*ā dāt* 'he will give.'
بَی	*bei*	'be,'	آ بیت	*ā beet* 'he may be.'
جَن	*jan*	'beat,'	آ جنت	*ā jant* 'he will strike.'
رَو	*row*	'go,'	آ روت	*ā rowt* 'he will go.'
وَر	*war*	'eat,'	آ وارت	*ā wārt* 'he will eat.'

زانگ‌ *zānag* 'to know' also requires the ع *ee* of the 'termination' to be dropped in forming the 3rd person singular of its Aorist tense : as, انت · ٔ ٱ *ā zānt* 'he will know.'

(104). ي *y* is generally substituted for the ٴ (Hamza) of the 'Aorist and Past Terminations' after a word ending in a long vowel : as,

I will come. { *man,a kāyān* } من‌ کایان
I was eating. { *man waragāyatān* } من ورگایتان

(105). ک *k* is generally prefixed to Aorists from Roots commencing with ا *a* (Alif), the initial ا *a* (Alif) being dropped : as,

آ (for آا) *ā*	'come,'	من‌ کایان *man,a kāyān* 'I will come.'
آر (for آار) *ār*	'bring,'	من‌ کاران *man,a kārān* 'I will bring.'
اِل *il*	'permit,'	من‌ کِلان *man,a kilān* 'I will let.'
اوشت *ósht*	'stand,'	من‌ کوشتان *man,a kóshtān* 'I will stand.'

Note.—It will be observed that the ک *k* takes the vowel which was borne by the ا *a* (Alif).

(106). When a negative particle is prefixed, the ک *k* must be dropped and ي *ei* inserted : as,

I will not come. { *neiāyān* } نَیایان

Do not come.   {   *weiā*   }   مَيا

I will not permit. {   *nei-ilān*   }   نَيلان

When the particle بِ *bi* is prefixed, as is often done to denote futurity, the كَ *k* is also dropped : as,

I will come.   { *man biyāyān* }   مِن بِيَايان

I will permit.   { *man bilān* }   مِن بِلان

2ND CLASS.

(107). (*Present*).—The Present tense is formed by adding the 'Aorist Terminations' to the Present Participle ; the termination added to form the 3rd person singular, ·as might be expected; is that attached to nouns (viz. نِت *int*) : as, پروشگا *prô-shagā* 'breaking.'

مِن پروشگايان *man prôshagāyān* 'I am breaking.'

آ پروشگاينِت *ā prôshagāyin*   'he is breaking.'

(108). (*Imperfect*).—The Imperfect tense is formed by adding the 'Past Terminations' to the Present Participle : as, پروشگا *prôshagā* 'breaking,' مِن پروشگايتان *man prôshagāyatān* 'I was breaking.'

3RD CLASS.

(109). (*Preterite*).—The Preterite tense (including Indefinite and Perfect Past) is formed by

adding the 'Aorist Terminations,' except that of
the 3rd person singular (no termination is added),
to the Past Participle; further, with regard to the
3rd person singular, the final ، *h* or گ *g* of the
Participle may be omitted or retained,—its reten-
tion is most in vogue: as,

He arrived.   { *ā rasit* or *rasita* or   or رست, or   ربر

   { *rasitag*   رستگ

(110). From there being two forms of the Past
Participle from the mutability of the letters ، *h*
and گ *y*, as noted in Paras. 7, 13, it almost
necessarily follows that the tenses formed from the
Past Participle have also two forms. Such is the
case, and both are in use, and it is hard to say
which is most commonly used, the preference being
given in some districts to the one, in others to the
other. I am inclined to think, however, that the
form ending in گ *g* is the more generally pre-
ferred.

(111). The final ، *h* of the Participle is dropped
before the personal terminations; but when the
form ending in گ *y* is used, the گ *g* is re-
tained: as,

I arrived.   { *man rasitān* or }   or من رستان

   { *rasitagān* }   رستگان

I became or was.	man beetān or béetagān	or	مـن بـیـتـان بـیـتـگـان
They went.	ā shutant or shutagant	or	آ شُتَنت شتگنت
By me it was beaten.	jatun or jatagun		جتُن or جتگُن
By them it was eaten.	wārtish or wārtagish	or	وارتش وارتگش

(112). (*Pluperfect*).—The Pluperfect tense is formed by adding the 'Past Terminations' to the Past Participle, and has therefore two forms: as,

| I had arrived. | man rasitatān or rasitagatān | or | مـن رسـیـتـتـان رسـیـتـگـتـان |

(113). (*Hypothetical or Subjunctive Past*).—This tense is formed by dropping the final ـه *a* or گ *ag* of the Past Participle, then adding یـن *ēn* to the apocopated form so obtained, and finally adding thereto the 'Aorist Terminations' (except that of the 3rd person singular, when no termination is added), اگـر *agar* 'if' is always understood, and may be expressed if considered desirable: as,

| If I had gone my brother had not died. | (*agar*) man shuténān mani brāt namurtat (or namurtagat) | (اگـر) مـن مـن بـراتِ نـمـرِ (or نـمـرتـگـت) |

| Had I eaten bread I should have died. | (agar) ŋan nagan wārtên man ŋur-tatān | اگر من نگن وارتین من مرتتان |

(114). The particle بِ *bi* prefixed to this tense enables it to express that the act contained in the Verb 'should,' 'could,' 'ought' to have been done: as,

| If he did not go you ought to have gone. | agar ā mashutên tow bishutênê | اگر آ تیین تو ششتنه |
| You could have done it, but you did not. | tow bikutên balê tow nakuta | تو بکتیین بلے تو نکت |

4TH CLASS.

(115). (*Compound Tenses*).—Tenses of a Potential signification are formed by adding certain tenses of the Verb کنگ *kanag* 'to do,' 'to be able,' to the Past Participle apocopated of its final ـَ *a* or گَت *ag*: as,

| I can go. | man shut,a kanān | من شت کنان |
| He could have gone there. | āyā hamôdā shut kuta | آیا همودا شت کت |

(116). 'For an example of a Regular Intransitive
Verb, and to show the application of the personal
Terminations, we take رسگ, *rasag* 'to arrive,'
which is conjugated as follows:

INFINITIVE, VERBAL NOUN, or GERUND, 'to arrive.'

رسگت *rasag*.

PRESENT PARTICIPLE, 'arriving.'

رسگا *rasagū*.

PAST (or PASSIVE) PARTICIPLE, 'arrived.'

رست *rasita* or رستگ *rasitag*.

ACTIVE PARTICIPLE, 'arriving.'

رسان *rasān*.

VERBAL NOUN OF AGENCY, 'one always arriving.'

رسوگت *rasók*.

AORIST, 'I may, shall *or* will arrive,' etc.

SINGULAR.

1st Pers.	*man,a rasān*	من، رسان
2nd ,,	*tow,a rasé*	تو، رسے
3rd ,,	*ā raseet*	آ رسیت

PLURAL.

1st Pers.	*mā rasin*	ما رسین
2nd ,,	*shumā rasit*	شما رست
3rd ,,	*ā rasant*	آ رسنت

PRESENT, 'I am arriving,' etc.

SINGULAR

1st Pers.	*man rasagāyān*	من رسگایان
2nd ,,	*tow rasagāyê*	تو رسگاییے
3rd ,,	*ā rasagāyin*	آ رسگایِنْت

PLURAL

1st Pers.	*mā rasagāyin*	ما رسگایِن
2nd ,,	*shumā rasagāyit*	شما رسگایِت
3rd ,,	*ā rasagāyant*	آ رسگایِنْت

IMPERFECT, 'I was arriving,' etc.

SINGULAR.

1st Pers.	*man rasagāyatān*	من رسگایتان
2nd ,,	*tow rasagāyatê*	تو رسگایتے
3rd ,	*ā rasagāyat*	آ رسگایت

PLURAL.

1st Pers.	*mā rasagāyatin*	ما رسگایتِن
2nd ,,	*shumā rasagāyatit*	شما رسگایتِت
3rd ,,	*ā rasagāyatant*	آ رسگایتِنْت

IMPERATIVE, 'Arrive thou,' etc.

SINGULAR.		PLURAL.	
2nd Pers.	*biras* برس	*birasit* برسِت

PRETERITE, 'I arrived, *or* have arrived,' etc.

SINGULAR.

1st Pers.	*man rasitān* (or)	من رستان (or)
	man rasitagān	من رستگان
2nd ,,	*tow rasitê* (or)	تو رستے (or)
	tow rasitagê	تو رستگے
3rd ,,	*ā rasit* (or)	آ رست (or)
	rasita (or) *rasitag*	رست (or) رستگ

PLURAL.

1st Pers.	*mā rasitin* (or)	ما رستن (or)
	mā rasitagin	ما رستکن
2nd ,,	*shumā rasitit* (or)	شما رستت (or)
	shumā rasitagit	شما رستگت
3rd ,,	*ā rasitant* (or)	ا رستن (or)
	ā rasitagant	آ رستگنت

PLUPERFECT, 'I had arrived,' etc.

SINGULAR.

1st Pers.	*man rasitatān* (or)	من رستتان (or)
	rasitagatān	رستگتان
2nd ,,	*tow rasitatê* (or)	تو رستتے (or)
	rasitagatê	رستگتے
3rd ,,	*ā rasitat* (or)	آ رستت (or)
	rasitagat	رستگت

PLURAL.

1st Pers.	$\begin{cases} m\bar{a}\ rasitatin\ (\text{or}) \\ rasitagatin \end{cases}$	(or)	ما رستتن (or) رشتگتن
2nd ,,	$\begin{cases} shum\bar{a}\ rasitatit\ (\text{or}) \\ rasitagatit \end{cases}$		شما رستتت (or) رستگتت
3rd ,,	$\begin{cases} \bar{a}\ rasitatant\ (\text{or}) \\ rasitagatant \end{cases}$	(or)	آ رستتنت (or) رستگتنت

HYPOTHETICAL PAST, 'If I had arrived,' etc.

SINGULAR.

1st Pers.	man rasiténān		من رستینان
2nd ,,	tow rasitené		تو رستینے
3rd ,,	ā rasitén		آ رستین

PLURAL.

1st Pers.	mā rasiténin		ما رستین
2nd ,,	shumā rasiténit		شما رستینت
3rd ,,	ā rasiténant		آ رستیننت

PRESENT POTENTIAL, 'I can arrive,' etc.

SINGULAR.

1st Pers.	man rasit,a kanān		من رست کنان
2nd ,,	tow rasit,a kané		تو رست کنے
3rd ,,	ā rasit,a kant		آ رست کنت

PLURAL.

1st Pers.	mā rasit,a kanin		ما رست کنن
2nd ,,	shumā rasit,a kanit		شما رست کنت
3rd ,,	ā rasit,a kanant		آ رست کننت

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PAST POTENTIAL, 'I could have arrived,' etc.

SINGULAR.

1st Pers. { *man rasit kut* or | کت or کت *kut* or من رست کت
            kuta or *kutag* | or کتگ

2nd ,, { *tow rasit kut* or | کت or کت *kut* or تو رست کت
           kuta or *kutag* | or کتگ

3rd ,, { *āyā rasit kut* or | کت or کت *kut* or آیا رست کت
          kuta or *kutag* | or کتگ

PLURAL.

1st Pers. { *mā rasit kut* or | کت or کت *kut* or ما رست کت
          kuta or *kutag* | or کتگ

2nd ,, { *shumā rasit kut* or | کت or کت *kut* or شما رست کت
          kuta or *kutag* | or کتگ

3rd ,, { *āhān rasit kut* or | کت or کت *kut* or آهان رست کت
          kuta or *kutag* | or کتگ

(117). It has been already noted in Para. 24 that ـٔ, *a* (Hamza) is always inserted between a word not ending in a long vowel and the aorist; and this is the case even when such word is only employed in the formation of a tense, as in the Present Potential just given, or part of a Compound Verb: as,

I can lift. { *man chist,a kanān* } من چست٬ کنان

And even if the word immediately preceding the

Aorist do end in a long vowel, it is, I believe, permissible to insert simple ﺍ ,a (Hamza), to give the ﺀ (Hamza) the short vowel homogeneous with the long vowel it comes after, or to merge the ﺀ (Hamza) into the long vowel, which is equivalent to not using it at all : as,

It stinks. ﺑﻮﻛﻨﺖ (or) ﺑﻮﺀﻛﻨﺖ (or) ﺑﻮﻛﻨﺖ (or) { *bó,akant* (or) *bó,ó- kant* (or) *bókant* }

(118). The following is an example of an Irregular Intransitive Verb :

INFINITIVE, VERBAL NOUN, or GERUND, 'to go.'

ﺭﻭﮔﺖ *rowag.*

PRESENT PARTICIPLE, 'going.'

ﺭﻭﮔﺎ *rowagā.*

PAST (or PASSIVE) PARTICIPLE, 'gone.'

ﺷﺘﻪ *shuta* or ﺷﺘﮕﺖ *shutag.*

ACTIVE PARTICIPLE, 'going along.'

ﺭﺍﻩ ﺭﻭﺍﺟﻰ *rāh rowājee.*

VERBAL NOUN OF AGENCY, 'a great goer.'

ﺭﻭﻭﮎ *rowók.*

AORIST, 'I may, shall or will go,' etc.

SINGULAR.

1st Pers.	*man,a rowān*	ﻣﻦ ﺭﻭﺍﻥ
2nd ,,	*tow,a rowé*	ﺗﻮ ﺭﻭﮮ
3rd ,,	*ā rowt*	ﺁ ﺭﻭﺕ

PLURAL.

1st Pers.	*mā rowih*		ما رَوِن
2nd ,,	*shumā rowit*		شمـا رَوِدْ
3rd ,,	*ā rawant* ' '		آ رَوَنْت

Note.—It is readily apparent, from Paras. 12, 14, and 80, that the following variations in the pronunciation of the above tense are likely to be met with: '

SINGULAR.

1st Pers.	{ *man,a rawoon* (or) *roween* (or) *reieen* }	(or)	مَنْ رَوُونْ روِين (or) رَبِـين
2nd ,,	*tow·reiê*		تو رَبِيِتِّ
3rd ,,	*ā rowt*		آ روت

PLURAL.

1st Pers.	*mā reiin*		ما رَبِين
2nd ,,	*shumā reiit* '		شمـا رَبِتْ
3rd ,,	*ā rowant*		آ روَنْت

PRESENT, 'I am going,' etc.

SINGULAR.

1st Pers.	*mʼn rowagāyān*		مِن روگایان
2nd ,,	*tow rowagāyê*		تو روگایِ
3rd ,,	*ā rowagāyin*		آ روگایِ

PLURAL.

1st Pers.	*mā rowagāyin*	ما روگایِن
2nd ,,	*shumā rowagāyit*	شما روگایِت
3rd ,,	*ā rowagāyant*	آ روگایَنت

IMPERFECT, 'I was going,' etc.

SINGULAR.

1st Pers.	*man rowagāyatān*	من روگایتان
2nd ,,	*tow rowagāyatê*	تو روگایتے
3rd ,,	*ā rowagāyat*	آ روگایت

PLURAL.

1st Pers.	*mā rowagāyatin*	ما روگایتِن
2nd ,,	*shumā rowagāyatit*	شما روگایتِت
3rd ,,	*ā rowagāyatant*	آ روگایتَنت

IMPERATIVE, 'Go thou,' etc.

SINGULAR.		PLURAL.	
2nd Pers.	*burow* بُرَو	*burowit* بُرَوِت	

PRETERITE, 'I went *or* have gone,' etc.

SINGULAR.

1st Pers.	{ *man shutān* (or) *shutagān* }	من شتان (or) شتگان
2nd ,,	{ *tow shutê* (or) *shu-tagê* }	تو شتے (or) شتگے
3rd ,,	{ *ā shut* (or) *shuta* (or) *shutag* }	آ شت (or) شت؟ (or) شتگ؟

PLURAL.

1st Pers.	{ *mā shutin* (or) *shu-tagin* }	(or)	ما شِتِن (or) شتگِن
2nd ,,	{ *shumā shutit* (or) *shutagit* }	(or)	شما شِتِت (or) شتگِت
3rd ,,	{ *ā shutant* (or) *shu-tagant* }	(or)	آ شتنت (or) شتگنت

PLUPERFECT, 'I had gone,' etc.

SINGULAR.

1st Pers.	{ *man shutatān* (or) *shutagatān* }	(or)	من شتتان (or) شتگتان
2nd ,,	{ *tow shutatê* (or) *shutagatê* }	(or)	تو شتتے (or) شتگتے
3rd ,,	{ *ā shutat* (or) *shu-tagat* }	(or)	آ شتت (or) شتگت

PLURAL.

1st Pers.	{ *mā shutatin* (or) *shutagatin* }	(or)	ما شتتِن (or) شتگتِن
2nd ,,	{ *shumā shutatit* (or) *shutagatit* }	(or)	شما شتتِت (or) شتگتِت
3rd ,,	{ *ā shutatant* (or) *shutagatant* }	(or)	آ شتتنت (or) شتگتنت

HYPOTHETICAL PAST, 'Had I gone,' etc.

SINGULAR.

1st Pers.	*man shutênān*		من هشتینان
2nd ,,	*tow shutênê*		تو شتینے
3rd ,,	*ā shutên*		آ شتین

PLURAL.

1st Pers.	*mā shutênin*		ما شتینن
2nd ,,	*shumā shutênit*		شما شتینت
3rd ,,	*ā shutênant*		آ شتیننت

PRESENT POTENTIAL, 'I can go,' etc.

SINGULAR.

1st Pers.	*man shut,a kanān*		من شت، کنان
2nd ,,	*tow shut,a kanê*		تو شت، کنے
3rd ,,	*ā shut,a kant*		آ شت، کنت

PLURAL.

1st Pers.	*mā shut,a kanin*		ما شت، کنن
2nd ,,	*shumā shut,a kanit*		شما شت، کنت
3rd ,,	*ā shut,a kanant*		آ شت، کننت

PAST POTENTIAL, 'I could have gone,' etc,

SINGULAR.

1st Pers.	{ *man shut kut* or *kuta* or *kutag* }	} or	من شت کت or کت or کتگ
2nd ,,	{ *tow shut kut* or *kuta* or *kutag* }	} or	تو شت کت or کت or کتگ
3rd ,,	{ *āyā shut kut* or *kuta* or *kutag* }	} or	آیا شت کت or کت or کتگ

PLURAL.

1st Pers.	{ *mā shut kuṭ* or *kuta* or *kutag* }	or كت or كت or ما شت كت كتگ
2nd „	{ *shumā shut kut* or *kuta* or *kutag* }	or كت or كت or شما شت كت كتگ
3rd „	{ *āhān shut kut* or *kuta* or *kutag* }	or كت or كت or آهان شت كت كتگ

(119). An additional example of an Irregular Intransitive Verb commencing with ۱ *ā* (Alif) is now given (*v. Para.* 105).

INFINITIVE, VERBAL NOUN, or GERUND, 'to come,' etc.

آيَگ *āyag*.

Root, آ *ā*.

PRESENT PARTICIPLE, 'coming.'

آيگا *āyagā*.

PAST (or PASSIVE) PARTICIPLE, 'come, having come.'

اتك *atka* or اتكگ *atkag*.

ACTIVE PARTICIPLE, 'coming along.'

راه رواجی *rāh rowājee*.

VERBAL NOUN OF AGENCY, 'one always coming.'

آيوك *āyók*.

AORIST, 'I may, shall *or* will come,' etc.

SINGULAR.

1st Pers.	*man,a kāyān*	من كايان
2nd „	*tow,a kāyĉ*	تو كايے
3rd „	*ā keit*	آ كيَت

PLURAL.

1st Pers.	*mā kayin*	ما كايِن
2nd ,,	*shumā kāyit*	شما كايِت
3rd ,,	*ā kāyant*	آ كايِنت

Note.—I have never heard كايِت *kā,eet* used for the 3rd person singular, and the Verb زايگَ *zāyag* 'to be delivered' also makes زيت *zeit* for the 3rd person singular of the Aorist. But this contraction is not common to all Verbs whose Roots end in ا *ā*, as will be seen in the lists of Verbs given hereafter.

PRESENT, 'I am coming,' etc.

SINGULAR.

1st Pers.	*man āyagāyān*	من آيگايان
2nd ,,	*tow āyagāyé*	تو آيگايے
3rd ,,	*ā āyagāyin*	آ آيگايِنت

PLURAL.

1st Pers.	*mā āyagāyin*	ما آيگايِن
2nd ,,	*shumā āyagāyit*	شما آيگايِت
3rd ,,	*ā āyagāyant*	آ آيگايِنت

IMPERFECT, 'I was coming,' etc.

SINGULAR.

1st Pers.	*man āyagāyatān*	من آيگايِتان
2nd ,,	*tow āyagāyaté*	تو آيگايِتے
3rd ,,	*ā āyagāyat*	آ آيگايِت

PLURAL.

1st Pers.	*mā āyagāyatin*		ما آيگايتِن
2nd ,,	*shumā āyagāyatit*		شما آيگايِتِت
3rd ,,	*ā āyagāyat ʿn*		آ آيگايتنت

IMPERATIVE, 'Come thou,' etc.

SINGULAR.   PLURAL.

2nd Pers.	*biā*	بِآ بِآيِت		*biāyit*	بِآيِت

PRETERITE, 'I came, or have come,' etc.

SINGULAR.

1st Pers.	*man atkān* (or) *aʲkagān*	(or)	مِن اتكان اتكگان
2nd ,,	*tow atkê* (or) *atkagê*	(or)	تو اتكِ اتكگِ
3rd ,,	*ā atk* (or) *atka* (or) *atkag*	اتك (or) اتك	آ اتكُ (or) اتكگت

PLURAL.

1st Pers.	*mā atkin* (or) *atkagin*	(or)	ما اتكِن اتكگن
2nd ,,	*shumā atkit* (or) *atkagit*	(or)	شما اتِكِت اتكگِت
3rd ,,	*ā atkant* (or) *atka-gant*	(or)	آ اتكنّت اتكگنّت

PLUPERFECT, 'I had come,' etc.

SINGULAR.

1st Pers.	man atkatān (or) atkagatān	(or)	من اتكتان (or) اتكگتان
2nd ,,	tow atkatê (or) atkagatê	(or)	تو اتكتے (or) اتكگتے
3rd ,,	ā atkat (or) atkagat	(or)	آ اتكت (or) اتكگت

PLURAL.

1st Pers.	mā atkatin (or) atkagatin	(or)	ما اتكتن (or) اتكگتن
2nd ,,	shumā atkatit (or) atkagatit	(or)	شما اتكتت (or) اتكگتت
3rd ,,	ā atkatant (or) atkagatant	(or)	آ اتكتنت (or) اتكگتنت

HYPOTHETICAL PAST, 'Had I come,' etc.

SINGULAR.

1st Pers.	man atkênān	من اتكينان
2nd ,,	tow atkênê	تو اتكينے
3rd ,,	ā atkên	آ اتكين

PLURAL.

1st Pers.	mā atkênin	ما اتكينن
2nd ,,	shumā atkênit	شما اتكينت
3rd ,,	ā atkênant	آ اتكيننت

PRESENT POTENTIAL, 'I can come,' etc.

SINGULAR.

1st Pers.	*man atk,a kanān*	من اتک؛ کنان
2nd ,,	*tow atk,a kanç*	تو اتک؛ کنے
3rd ,,	*ā atk,a kant*	آ اتک؛ کنت

PLURAL.

1st Pers.	*mā atk,a kanin*	ما اتک؛ کنِن
2nd ,,	*shumā atk,a kanit*	شما اتک؛ کنِت
3rd ,,	*ā atk,a kanant*	آ اتک؛ کنّت

PAST POTENTIAL, 'I could have come,' etc.

SINGULAR.

1st Pers.	{ *man atk kut* or *kuta* or *kutag* }	or کته or کیت اتک، من کتگ
2nd ,,	{ *tow atk kut* or *kuta* or *kutag* }	or کته or کت اتک تو کتگ
3rd ,,	{ *āyā atk kut* or *kuta* or *kutag* }	or کته or کت اتک آیا کتگ

PLURAL.

1st Pers.	{ *mā atk kut* or *kuta* or *katag* }	or کته or کت اتک ما کتگ
2nd ,,	{ *shuma atk kut* or *kuta* or *kutag* }	or کته or کت اتک شما کتگ
3rd ,,	{ *ānān atk kut* or *kuta* or *kutag* }	or کته or کت اتک آهان کتگ

(120). To the foregoing is added a paradigm of the Auxiliary Verb بَيَگت *beiag* 'to be, *or* become,' which, from some of its tenses being employed in the formation of sundry tenses of other Verbs, and otherwise in very frequent use, it is desirable should be very firmly fixed on the memory. It and several other Verbs in every-day use, having Roots ending in ی *ei*, generally drop this letter before the personal terminations, thus undergoing a very simple contraction. This is especially the case in fast speaking, but not necessarily so.

INFINITIVE, VERBAL NOUN, or GERUND, 'to be,' etc.

بَيَگت *beiag.*

ROOT, 'be thou.'

بَی *bei.*

PRESENT PARTICIPLE, 'being, *or* becoming.'

بَيَگا *beiagā.*

PAST (or PASSIVE) PARTICIPLE, 'been, *or* become.'

بِيت *beeta* or بِيتگت *beetag.*

AORIST, 'I may, shall *or* will become,' etc.

SINGULAR.

1st Pers.	*man,a beiūn* (or) *bān*	مان، بَيان (or) بان
2nd ,,	*tow,a beié* (or) *bé*	تو، بَیے (or) بے
3rd ,,	*ā beet*	آ بِيت

1st Pers.	*mā beiin* (or} *bin*	ما بَین (or) بِن
2nd ,,	*shumā beiit* (or) *bit*	شما بَیت (or) بِت
3rd ,,	*ā beiant* (or) *bant*	آ بَینت (or) بَنت

PRESENT, 'I am, or do become,' etc.

SINGULAR.

1st Pers.	*man beiagāyān*	من بَیگایان
2nd ,,	*tow beiagāyê*	تو بَیگایے
3rd ,,	*ā beiagāyin*	آ بَیگاینت

PLURAL.

1st Pers.	*mā beiagāyin*	ما بَیگاین
2nd ,,	*shumā beiagāyit*	شما بَیگایِت
3rd ,,	*ā beiagāyant*	آ بَیگاینت

IMPERFECT, 'I was, or used to be,' etc.

SINGULAR.

1st Pers.	*man beiagāyatān*	من بَیگایتان
2nd ,,	*tow beiagāyat*	تو بَیگایتے
3rd ,,	*ā beiagāyat*	آ بَیگایَت

PLURAL.

1st Pers.	*mā beiagāyatin*	ما بَیگایتِن
2nd ,,	*shumā beiagāyatit*	شما بِیگایِتِت
3rd ,,	*ā beiagāyatant*	آ بَیگایتنت

Note.—This tense is very rarely used; the Preterite is generally employed.

IMPERATIVE, 'Be thou,' etc.

SINGULAR. PLURAL.

2nd Pers. *bei* بَی | *beiit* بَیِتَ

PRETERITE, 'I was, or became,' etc.

SINGULAR.

1st Pers. { *man beetān* (or) *beet-agūn* } مَن بیتان (or) بیِتگان

2nd ,, *tow beeté* (or) *beetagé* تو بِیتے (or) بِیتگے

3rd ,, { *ā beet* (or) *beeta* (or) *beetag* } آ بِیت (or) بِیِتَ (or) بِیتگت

PLURAL.

1st Pers. *mā beetin* (or) *beetagin* ما بِیتِن (or) بیِتگِن

2nd ,, { *shumā beetit* (or) *beetagit* } شمَا بِیتِت (or) بِیتگت

3rd ,, *ā beetqnt* (or) *beetagant* آ بِیتنت (or) بیِتگنت

PLUPERFECT 'I had been, or become,' etc.

SINGULAR.

1st Pers. { *man beetatān* (or) *beetagatān* } مَن بِیتتـان (or) بِیتگتان

2nd ,, { *tow beetaté* (or) *beet-agaté* } تو بِیتتے (or) بِیتگتے

3rd ,, *ā beetat* (or) *beetagat* آ بِیتت (or) بِیتگت

PLURAL.

1st Pers.	{ mā beetatin (or) beeta-gatin	(or)	ما بیتتِن (or) بیتگتِن
2nd ,,	{ shumā beetatit (or) beetagatit	(or)	شما بیتتِت (or) بیتگتِت
3rd ,,	{ ā beetatant (or) beeta-galant	(or)	آ بیتتنت (or) بیتگتنت

HYPOTHETICAL PAST, 'Had I been,' etc.

SINGULAR.

1st Pers.	man beeténān		من بیتینان
2nd ,,	tow beeténé		تو بیتینے
3rd ,,	ā beetén		آ بیتین

PLURAL.

1st Pers.	mā beeténin		ما بیتینِن
2nd ,,	shumā beeténit		شما بیتینِت
3rd ,,	ā beeténant		آ بیتیننت

Note.—There is no Potential mood to this Verb, the Indicative mood being made to carry a Potential or Subjunctive force if required : as,

Had I wished I could have been.	{ mani dilāyat man beetatān	من دلایت من بیتان
If I wish I can be.	{ man,a lótān man,a bān	من لوتان من بان

(121). The following is an example of a Regular Transitive Verb :

INFINITIVE, VERBAL NOUN, or GERUND, 'to break,' etc.

پروشگت *próshag.*

ROOT, 'break thou,' etc.

پروش *prósh.*

PRESENT PARTICIPLE, 'breaking.'

پروشگا *próshagá.*

PAST PARTICIPLE, 'having broken.'

پروشت *próshṭa* (or) پروشتگت *próshtag.*

VERBAL NOUN OF AGENCY, ETC., 'a breaker.'

پروشوك *próshók.*

AORIST, 'I may, shall *or* will break,' etc.

SINGULAR.

1st Pers.	*man,a próshān*	من پروشان
2nd ,,	*ṭoy,a próshê*	تو پروشے
3rd ,,	*ā prósheet*	آ پروشیت

PLURAL.

1st Pers.	*mā próshin*	ما پروشن
2nd ,,	*shumā próshit*	شما پروشت
3rd ,,	*ā próshant.*	آ پروشنت

PRESENT, 'I am breaking,' etc.

SINGULAR.

1st Pers.	*man próshagáyán*	من پروشگايان
2nd ,,	*tow próshagáyé*	تو پروشگاييے
3rd ,,	*á próshagáyint*	آ پروشگاينِت

PLURAL.

1st Pers.	*má próshagáyin*	ما پروشگايِن
2nd ,,	*shumá próshagáyit*	شما پروشگايِت
3rd ,,	*á próshagáyant*	آ پروشگاينْت

IMPERFECT, 'I was breaking,' etc.

SINGULAR.

1st Pers.	*man próshagáyatán*	من پروشگايتان
2nd ,,	*tow próshagáyaté*	تو پروشگايتيے
3rd ,,	*á próshagáyat*	آ پروشگايت

PLURAL.

1st Pers.	*má próshagáyatin*	ما پروشگايتِن
2nd ,,	*shumá próshagáyatit*	شما پروشگايتِت
3rd ,,	*á próshagáyatant*	آ پروشگايتنْت

PRETERITE, 'By me was broken, *or* has been broken,' etc.

SINGULAR.

1st Pers.	*man*	*prósht* (or) *próshta* (or)	بروشت (or) پرروشت	من
2nd ,,	*tow*	*próshtag* (and) *próshtant*	پرروشتگ (and) پرروشتنت	تو
3rd ,,	*āyā*	(or) *próshtagant*	پرروشتگنت (or)	آیا

PLURAL.

1st Pers.	*mā*	*prósht* (or) *próshta* (or)	پرروشت (or) پرروشت	ما
2nd ,,	*shumā*	*próshtag* (and) *próshtant*	پرروشتگ (and) پرروشتنت	شما
3rd ,,	*āhān*	(or) *próshtagant*	پرروشتگنت (or)	آهان

PLUPERFECT, 'By me had been broken,' etc.

SINGULAR.

1st Pers.	*man*	*próshtat* (or) *próshtagat*	پرروشتت (or) پرروشتگت	من
2nd ,,	*tow*	(and) *próshtatant* (or)	پرروشتتنت (and)	تو
3rd ,,	*āyā*	*próshtagatant*	پرروشتگتنت (or)	آیا

PLURAL.

1st Pers.	*mā*	*prŏshlat* (or) *prŏshtagat*	پروشتت (or) پروشتگت
2nd ,,	*shumā*	(and) *prŏshtatant* (or)	(or)
3rd ,,	*āhān*	*prŏshtagatant*	پروشتتنت

HYPOTHETICAL PAST, 'If by me had been broken,' etc.

SINGULAR.

1st Pers.	*man*		
2nd ,,	*tow*	*prŏshtēn* (and) *prŏshtēnant*	پروشتین (and) پروشتینت
3rd ,,	*ayā*		

PLURAL.

1st Pers.	*mā*		
2nd ,,	*shumā*	*prŏshtēn* (and) *prŏshtēnant*	پروشتین (and) پروشتینت
3rd ,,	*āhān*		

PRESENT POTENTIAL, 'I can break,' etc.

SINGULAR.

				PLURAL.	
1st Pers.	man prósht,a kanān	مَن پَروشت کنانْ		mā prósht,a kanīn	ما پَروشت کنینْ
2nd ,,	tov prósht,a kanē	تُو پَروشت کنے		shumā prósht,a kanit	شما پَروشت کنِتْ
3rd ,,	ā prósht,a kant	آ پَروشت کنت		ā prósht,a kanant	آ پَروشت کننتْ

PAST POTENTIAL, 'By me could have been broken,' etc.

SINGULAR.

1st Pers.	man prósht	{	kut (or) kuta (or)	کُت (or) کُتَ (or)
2nd ,,	tov prósht	{	kutag (and) kutant	کُتگ (and) کُتَنتْ
3rd ,,	āyā prósht		(or) kutagant	(or) کُتَگَنتْ

PLURAL.

1st Pers.	mā prósht	{	kut (or) kuta (or)	کُت (or) کُتَ (or)
2nd ,,	shumā prósht	{	kutag (and) kutant	کُتگ (and) کُتَنتْ
3rd ,,	āhān prósht		(or) kutagant	(or) کُتَگَنتْ

(122). The following few examples, elucidating the construction of sentences having Transitive Verbs, may perhaps prove useful. For the sake of simplicity, I shall adhere to the forms got from the Past Participle ending in گ *g* :

English	Transliteration	Script
I broke my house (*lit.* by me my house was broken).	*man wati lóg próshtag*	من وتِ لوگ بروشتگ
I myself broke my own house (*lit.* by me myself mine own house was broken).	*man wat wati lóg próshtag*	من وت وتِ لوگ بروشتگ
That man has broken my house (*lit.* by that man my house has been broken).	*hamā mardā mani lóg próshtag*	همـا مردا منِ لوگ بروشتگ
That man will break my house.	*hamā mard mani lógā prósheet*	هما مرد منِ لوگا بروشیت
He will break my house.	*ā mani lógā prósheet*	آ منِ لوگا بروشیت
He broke my house (*lit.* by him my house was broken)	*āyā mani lóg próshtag*	آیا منِ لوگ بروشتگ
They will break my house.	*mani lógā próshant*	منِ لوگا بروشنت
They broke my house (*lit.* by them my house was broken).	*āhān mani lóg próshtag*	آهان منِ لوگ بروشتگ

He broke my houses (*lit.* by. him my house were broken).	*āyā mani lóg próshtagant*	آیا منِ لوگت پروشتگنت
They broke his houses (*lit.* his house by them were broken).	*āhān āyee lóg próshtagant*	آهان آیی لوگت پروشتگنت
You broke his house (*lit.* by you his house was broken).	*tow āhee lóg próshtag*	تو آهی لوگت پروشتگت
Ye broke his house (*lit.* by you his house was broken).	*shumā āhee lóg próshtag*	شما آهی لوگت پروشنگت
He broke their house (*lit.* by him their house was broken).	*āyā āhāni lóg próshtag*	آیا آهانِ لوگت پروشتگت
He broke their houses (*lit.* by him their house were broken).	*āyā āhāni lóg próhstag*	آیا آهانِ لوگت پروشتگت
This broke that (*lit.* by this that was broken).	*isheeā ā próshtag*	اِشیا آ پروشنگت
That broke this (*lit.* by that this was broken).	*yā é próshtag*	آیا اے پروشتگت
That broke those (*lit.* by that, that were broken).	*āyā ā prósht-agant*	آیا آ پروشتگنت
This broke those (*lit.* by this, that were broken).	*isheeā ā prósh-tagant*	اِشیا آ پروشتگنت
He beat him (*lit.* by him he was beaten).	*āyā ā jatag*	آیا آ جتگت ۰

This beat that (*lit.* by this, that was beaten).	*isheeā ā 'jatag*	اِشِیا آ جتگ
This beat those (*lit,* by this, that were beaten).	*isheeā ā jatagant*	اِشِیا آ جتگنت
Those beat this (*lit.* by those, this was beaten).	*āhān ē jatag*	آھانے جتگ
This will beat those.	*ē āhān,a jant*	اے آھان
Those will beat this.	*ā isheeā jannant*	آ اِشِیا
This will beat this.	*ē isheeā jant*	اے اشِما
This beat this (*lit.* by this, this was beaten).	*isheeā ē jatag*	اِشِیا اے جتگ

(123). It appears unnecessary to give a paradigm of an Irregular Transitive Verb, since the Past (or Passive) Participle being known, no further difficulty remains to be encountered.

PASSIVE VOICE.

(124). The Passive may be generally expressed either by using the Infinitive or Verbal Noun before the tenses of the Auxiliary Verb بَیگَ *beiag* 'to be'; or for the Aorist Passive, the Aorist Active without a Nominative; for the Present or Imperfect Passive, the Present or Imperfect Active with the subject in the Genitive (which shows that what I have, for

convenience sake, called the Present Participle, is really the Dative of 'state,' 'condition,' of the Infinitive or Verbal Noun, *vide* Para, 94); and for the Passive Past, the Active Past without expressing the Agent Noun, but the postpositions of the 3rd persons (Paras. 62 to 67) may be affixed. Indeed, I am not sure whether they are more properly added or omitted : as,

I may, shall, or will be beaten.	*man janag,a bān* (or) *manā jant* (or) *janant*	من جتگ‌ بان (or) منا جنت (or) جنت
I was, or have been beaten.	*man janag ḥeetān* (or *beetagān*) (or) *manā juta* (or) *manārā jaté* (or) *manei jat* (or) *manā jatagish*	من جنگ‌ بیتان (or) بیتگان (or) منا جت (or) منارا جتی (or) منی جت (or) منا جتگش
I am being beaten.	*mani janagā,in*	من جنگائن
I was being beaten.	*mani janagāyat*	من جنگایت
I had been beaten.	*man janag beetaga-tān* (or) *manārā jatagaté* (or) *manā jatagatish*	من جنگ‌ بیتگتان (or) منارا جتگتی (or) منا جتگتش

| They had been beaten. | ā janag beetagátant (or) ā játagatanté (or) ā,ish jataga-tant | آ جنگت بیتگتنت (or) آ جتگتنتے (or) آئش جتگتنت |

<div align="center">. .</div>

<div align="center">CAUSAL VERBS.   •</div>

(125). Causal Verbs are formed from Transitive Verbs by inserting ایں āćn between the Root and the termination (گت ag) of the Infinitive, thus forming a new verb, which may be conjugated like any other : as from پروشگت próshag, 'to break' comes پروشاینگت próshāćnag 'to cause (another) to break'; from لوٹگت lótag 'to desire,' 'to ask for,' comes لوٹاینگت lóṭāćnag 'to cause another to ask for,' 'to send for.'

(126). Intransitive Verbs may generally insert either آیں āćn or اں ān or یں ćn between the Root and Infinitival Termination (گت ag) : as, from رسگت rasag 'to arrive' comes رساینگت rasāćnag and رسانگت rasānag and رسینگت rasćnag 'to cause to arrive,' 'to send.'   رسینگت rasćnag also means 'to overtake,' and possibly the other two may also be used to signify the same thing.

(127). Some of the Irregular Verbs form their causals differently : as, from گوزگت gwazag 'to pass by or over' comes گوازینگت gwāzćnag 'to cause to

pass by _or_ over,' 'to carry across'; from تَچگَت _tachag_ 'to run' comes تاچگَت _tāchag_ 'to cause to run' (to gallop a horse); from نِندگَت _nindag_ 'to sit' comes نادِینگَت _nādĕnag_ 'to cause to sit'; from وپسگَت _wapsag_ 'to lie down' comes واپِینگَت _wāpĕnag_ 'to cause to lie down.'

COMPOUND VERBS.

(128). There is in Baloochee a very numerous class of Compound Verbs, formed by preposing Nouns of all kinds (including Adjectives, etc.) to certain Baloochee Verbs; the Verbs so made use of often entirely lose, for the time being, their own proper significations: thus, from كپگَت _kapag_ 'to fall' is formed درکپگَت _darkapag_ 'to go out'; اِیرکپگَت _eerkapag_ 'to descend,' سرکپگَت _sarkapag_ 'to ascend,' and many others. The following are the principal Verbs used in these combinations:

كنگَت	_kanag,_	'to do.'
آرگَت	_ārag,_	'to bring.'
گِرگَت	_girag,_	'to seize.'
كپگَت	_kapag,_	'to fall.'
دَیگَت	_deiag,_	'to give.'
آیگَت	_āyag,_	'to come.'
برگَت	_barag,_	'to bear.'
گیجگَت	_gĕjag,_	'to miscarry.'

(129.) Verbs are rendered Negative by prefixing to them the particles نَ *na* or مَ *ma* 'not': as,

| He will not go. | { *ā narow* } | آ نَروت |
| By him it was not broken. | { *āyā naprósht* } | آیا نپروشت |

(130). The particle مَ *ma* is prefixed to the Imperative to express 'prohibition': as,

| Do not go. | { *marow* } | مَرو |
| Do not break. | { *maprósh* } | مپروش |

(131). مَ *ma* has also sometimes the force of 'lest,' 'would that not': as,

Hold him, lest	آیارا بد،
break my hou	لوگا مپر،
If he were not l (would he w not) it would very well.	اگر آ یتیم،

(132). نَ *n*
when prefixe
ا *i* (except ت

Do not come.	{ *meiā* }	مَیَا
I will not come.	{ *neiāyān* }	نَیَایان
I will not permit.	{ *neiilān* }	نَیلان

| Do not let. | { *meiil* } | مَيِل‌‌ |
| I have not. | { *manā nést* } | مِنا نیست |

Note.—It will be observed that the initial ١ *Alif is dropped.

(133). To Verbs commencing with او *ó*, نَ *na* and مَ *ma* are prefixed : as,

| He will not stand. | { *naóshtee* } | نوشتِیِت |

(134). In Baloochee there is no Verb 'to have.' دارگ *dārag*, derived from the same root as the Persian Verb داشتن *dāshtan* 'to have,' means in Baloochee 'to hold,' 'to keep,' 'to stand fast,' 'to halt,' 'to guard,' 'to restrain.' To supply its place است *ast* or هست *hast*, or استنت *astin* or هستنت *hastin*, 'is,' and استنت *astant* or هستنت *hastant* 'are,' and occasionally the personal terminations of the 3rd persons, are used impersonally for its Present Tense, the noun or pronoun denoting the 'possessor' being either put in the 1st form of the Dative, or in construction with a preposition (*v.* Prepositions, Paras. 143-145), and for its Past tenses the Past tenses of the Auxiliary Verb بَیگ *beiag* 'to be, or to become' used in the same manner.

I have it.	{ *gón manin* (or) *ma-*	(or) گون مِنِنت
	ni gwarā,in (or)	من گوراِیِنت
	manā gónin	(or) مِنا گونِنت

I have some.	*manā hast* (or) *gón* *man hastin*	منا هست (or) گون من هستنت
We have none; our brothers have.	*mārā nést meii* *brātān hast*	مارا نیست مَی براتان هست
Had I any, I would have given it to you yesterday.	*agar gón man bee-* *tén man zeek tarā* *dātat*	اگر گون من بیتین من زیک ترا داتت
If the man has it, take it from him; if the woman has it, leave it.	*agar marda gwarā* *bibée chi āyā bi-* *zeeré, agar janeena* *ywarā,in āyā ya,* *low dei*	اگر مرد گورا ببیت چ آیا بزیر اگر جنین گورانّنت آیا یلـ دی

(135). The following lists of a few Regular and Irregular Verbs are here given for convenience of reference. It appeared unnecessary to insert both forms of the Past Participle, and I have therefore only shown that form which ends in *a* (*h*):

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To Allow, permit Tr.	اِشتَ *ishta*	کِلیت *kileet*	اِل *il*	اِلَگ *ilag*
To Bake, broil Tr.	پتک ـ پک *paka, patka*	پچیت *pacheet*	پچ *pach*	پچگ *pachag*

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To bear, carry, Tr.	بُرْتَه *burta*	بارْت *bārt*	بر *bar*	برگت *barag*
To Beat, attack, Tr.	جتَه *jata*	جنْت *jant*	جن *jan*	جنگت *janag*
To Be or become, Intr.	بیتَه *beeta*	بیت *beet*	بَی *bei*	بَیَگت *beiag*
To Bore, Tr.	سُبتَه ـ سُمبتَه *subta, sumbita*	سُنبِیت *sumbeet*	سُنب *sumb*	سُنبگت *sumbag*
To Burn, Tr.	سوتکَه *sótka*	سوچِیت *sócheet*	سوچ *sóch*	سوچگت *sóchag*
To Burn, Intr.	سُتکَه *sutka*	سُچِیت *sucheet*	سُچ *such*	سُچگت *suchag*
To Choose, Tr.	گِچتَه *gichita*	گِچِنْت *gichint*	گِچِن *gichin*	گِچِنگت *gichinag*
To Come, Intr.	اتکَه *atka*	کَیت *keit*	آ *ā*	آیگت *āyag*
To Cook, Tr.	گراسْت *grásta*	گرادِیت *grádeet*	گراد *grád*	گرادگت *grádag*
To Die, Intr.	مُرتَه *murta*	مِرِیت *mireet*	مِر *mir*	مِرگت *mirag*
To Dwell, to sit, Intr.	نِشتَه *nishta*	نِنْدِیت *nindeet*	نِنْد *nind*	نِندگت *nindag*

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To Eat *or* drink, Tr.	وَارْتَه *wārta*	وَارْت *wārt*	وَر *war*	وَرگ *warag*
To Fry (in oil, etc.), Tr.	بريتْكَ *brētka*	بريجيت *brējeet*	بريج *brēj*	بريجگ *brējag*
To Give, Tr.	داتَه *dāta*	دات *dāt*	دَى *dei*	دَيگ *deiag*
To Gallop, Tr.	تاتْکَ *tātka*	تاچيت *tacheet*	تاچ *tāch*	تاچگ *tāchag*
To Go, Intr.	شُتَه *shuta*	رَوْت *rowt*	رَو *row*	رَوگ *rowag*
To Grow, Intr.	رُستَه *rusta*	رُدِيت *rudeet*	رُد *rud*	رُدگ *rudag*
To Grind, Tr.	دَرُشْتَه *drushta*	دَرُشِيت *drusheet*	دَرُش *drush*	دَرُشگ *drushag*
To Hang up, Tr.	درتْکَ *dratka*	درنجيت *dranjeet*	درنج *dranj*	درنجگ *dranjag*
To Hold, keep, halt, etc. *Tr.	داشْتَه *dāshta*	داريت *dāreet*	دار *dār*	دارگ *dārag*
To Lie down, Intr.	وِپْتَه *wapta*	وِپسيت *wapseet*	وِپس *waps*	وِپسگ *wapsag*
To Pass by, Intr.	گوَسْتَه *gwasta*	گوَزيت *gwazeet*	گوَز *gwaz*	گوَزگ *gwazag*

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To Pick up, Tr.	چِتَه chita	چِنْت chint	چِن chin	چِنگت chinag
To Pluck, to break, *Tr.	سِسْتَه sista	سِندِیت sindeet	سِنْد sind	سِندگت sindag
To Pound, Tr.	چُپْتَه chupta	چوپِیت chópeet	چوپ chóp	چوپگت chópag
To Pull out, Tr.	گواتْکَه gwatka	گوجِیت gwajeet	گوج gwaj	گواجگت gwajag
To Read, Tr.	وَنْتَه wanta	وانِیت wāneet	وان wān	وانگت wānag
To Reap, Tr.	رُتَه ruta	رُنِیت runeet	رُن run	رُنگت runag
To Run, Intr.	تَتْکَه tatka	تَچِیت tacheet	تَچ tach	تَچگت tachag
To Scatter, Tr.	رِیتْکَه rétka	رِیچِیت récheet	رِیچ réch	رِیچگت réchag
To Seize, Tr.	گِپْتَه gipta	گِت git	گِر gir	گِرگت girag
To Sew, Tr.	دوتْکَه dótka	دوچِیت dócheet	دوچ dóch	دوچگت dóchag
To Sit, Intr.	نِشْتَه nishta	نِندِیت nindeet	نِنْد nind	نِندگت nindag

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To Spin (wool, etc.) Tr.	رِستَه *rista*	ریسیت *réseet*	ریس *rés*	ریسگ *résag*
To Sweep, Tr.	رُپتَه *rupta*	روپیت *rópeet*	روپ *róp*	روپگ *rópag*
To Suck, Tr.	مِتکَه *mitka*	مِچیت *micheet*	مِچ *mich*	مِچگ *michag*
To Take, Tr.	زُرتَه *zurta*	زیریت *zeereet*	زیر *zeer*	زیرگ *zeerag*
To Undo, open, loosen, Tr.	بوتکَه *bótka*	بوجیت *bójeet*	بوج *bój*	بوجگ *bójag*
To Wash, Tr.	شُشتَه *shushta*	شودیت *shódeet*	شود *shód*	شودگ *shódag*
To Write, Tr.	نِبِشتَه *nibishta*	نیبیسیت *nibeeseet*	نِبیس *nibees*	نیبیسگ *nibeesag*

REGULAR VERBS.

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To be Adorned, Intr.	سنبهِتَه *sambahita*	سنبهیت *sambaheet*	سنبه *sambah*	سنبهگ *sambahag*
To Arrive, Intr.	رسِتَه *rasita*	رسیت *raseet*	رس *ras*	رسگ *rasag*
To Bark (a dog), Tr.	لاکِتَه *lākita*	لاکیت *lākeet*	لاک *lāk*	لاکگ *lākag*

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
ToBear (be delivered), Intr.	زاتَ *zāta*	زَیت *ʒeit*	زا *zā*	زایگ *zāyag*
To Bite, Tr.	گست *gasita*	گسِیت *gaseet*	گس *ɟas*	گسگ *gasag*
To Break, Tr.	پروشت *próshta*	پروشِیت *prósheet*	پروش *prósh*	پروشگ *próshag*
To Break, Intr.	پرُشت *prushta*	پرشیت *prysheet*	پرُوش *prush*	پرشگ *prushag*
To Chew, Tr.	جات *jāta*	جائِیت *jā,eet*	جا *jā*	جایگ *jāyag*
To Chop, Tr.	گڈت *gudita*	گڈِیت *gudeet*	گڈ *gud*	گڈگ *gudag*
To Cough, Tr.	گُلت *kulita*	گُلِیت *kuleet*	گُل *kul*	گُلگ *kulag*
To Deceive, Tr.	بڈِت *bailita*	بڈِیت *baileet*	بڈ *bad*	بڈگ *bailag*
To Drip, Intr.	پِٹت *pitita*	پِٹِیت *piteet*	پِٹ *pii*	پِٹگ *pitag*
To Drive on, Tr.	هکلت *hakalita*	هکلِیت *hakaleet*	هکل *hakal*	هکلگ *hakalag*
To Drive away, Tr.	گلینْت *galénta*	گلینِیت *galèneet*	گلین *galén*	گلینگ *galénag*

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To Dry, Tr.	تاپْتَه *tāpta*	تاپِيت *tāpeet*	تاپ *tāp*	تاپگ *tāpag*
To Enter, Intr.	پُترْتَه *puturta*	پُترِيت *putureet*	پُتر *putur*	پُترْگ *puturag*
To Fear, be afraid, Intr.	تُرْسِتَه *trusita*	تُرْسِيت *truseet*	تُرْس *trus*	تُرْسَگ *trusag*
To Fight with, contend, Intr.	مِرْتَه *mirita*	مِرِيت *mireet*	مِرْ *mir*	مِرَگ *mirag*
To Fall, Intr.	کَپْتَه *kapta*	کپِيت *kapeet*	کپ *kap*	کپَگ *kapag*
To Flee, escape, Intr.	لِکِتَه *likita*	لِکِيت *likeet*	لِکْ *lik*	لِکَگ *likag*
To Flee, escape, Intr.	جِگِرْتَه *jigirita*	جِگِرِيت *jigireet*	جِگِر *jigir*	جِگِرَگ *jigirag*
To Forgive, Tr.	بکشِتَه *bakshita*	بکشِيت *baksheet*	بکْش *baksh*	بکشَگ *bakshag*
To Freeze, Intr.	بِدْتَه *badita*	بِدِيت *badeet*	بِد *bad*	بِدَگ *badag*
To Gain, profit, win, Tr.	کِتِتَه *katita*	کِتِيت *kateet*	کِت *kat*	کِتَگ *katag*
To Hide oneself, Intr.	تپِتَه *tapita*	تپِيت *tapeet*	تپ *tap*	تپَگ *tapag*

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To Hit against, Intr.	لِگَتِ *lagita*	لَگِيت *lageet*	لَگ *lag*	لَگَگ *lagag*
To Hop, Intr.	سِتِتِ *sitita*	سِتِيت *siteet*	سِت *sit*	سِتَگ *sitag*
To Join together, Tr.	گپِنتِ *gapénta*	گپِينيت *gapéneet*	گپِن *gapén*	گپِنَگ *gapénag*
To Jump, Intr.	سِرتِ *sirita*	سِرِيت *sireet*	سِر *sir*	سِرگت *sirag*
To Kill, Tr.	کُشتِ *kushta*	کشِيت *kusheet*	کُش *kush*	کُشَگ *kushag*
To Know, Tr.	زانتِ *zānta*	زائِنت *zānt*	زان *zān*	زانگ *zānag*
To Laugh, Tr.	کندِتِ *kandita*	کندِيت *kandeet*	کند *kand*	کندگت *kandag*
To Lick, Tr.	چِتِتِ *chitita*	چتِيت *chileet*	چِت *chit*	چِتَگ *chitag*
To Load, Tr.	لڈتِ *ladita*	لڈِيت *ladeet*	لڈ *lad*	لڈگت *ladag*
To Look, Tr.	چارتِ *chārita*	چارِيت *chāreet*	چار *chār*	چارگت *chārag*
To be mistaken, Intr.	بُلتِ *bulita*	بُلِيت *buleet*	بُل *bul*	بُلگت *bulag*

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To Forget, Tr.	شموشتـ *shamóshta*	شموشیت *shamósheet*	شموش *shamósh*	شموشگ *shamóshag*
To Neigh, Tr.	شِدِتـ *shidita*	شدِیت *shideet*	شِد *shid*	شِدگ *shidag*
To Obey, Tr.	منِتـ *mannita*	منِیت *manneet*	مَن *mannī*	منگ *mannag*
To Plait, weave, Tr.	گوْپتـ *gwapta*	گوْپیت *gwapeet*	گوْپ *gwap*	گوْپگ *gwapag*
To Plant, Tr.	کِشتـ *kishta*	کِشیت *kishvet*	کِش *kish*	کِشگ *kishag*
To Praise, Tr.	گلاتـ *galáta*	گلائیت *galá,eet*	گلا *galá*	گلایگ *galáyag*
To Pull, measure, Tr.	کشتـ ـ کشِتـ *kashta, kashita*	کشیت *kasheet*	کش *kash*	کشگ *kashag*
To Repent, Intr.	بجِتـ *bajita*	بجِیت *bajeet*	بَج *baj*	بجگ *bajag*
To Rip, to tear, Tr.	دِرتـ *dirta*	دِریت *direet*	دِر *dir*	دِرگ *dirag*
To Rob, steal, Tr.	دُزتـ *duzita*	دُزیت *duzeet*	دُز *duz*	دُزگ *duzag*
To Roll on one side, Intr.	لیثتـ *létita*	لیثیت *léleet*	لیث *léî*	لیثگ *létag*

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To Roll over, Intr.	آلیتِتَ *ālétita*	آلیتیت *aléteet*	آلیت *ālét*	آلیتگ *ālétag*
To Rub, Tr.	لتارتَ *latārta*	لتاریت *latāreet*	لتار *latār*	لتارگ *latārag*
To Rub, Tr.	مُشتَ *mushta*	مُشیت *musheet*	مُش *mush*	مُشگ *mushag*
To Rush to arms, Intr.	رُمبِتَ *rumbita*	رمبیت *rumbeet*	رُمب *rumb*	رُمبگ *rumbag*
To Say, speak, Tr.	گوشتَ *gwashta*	گوشیت *gwasheet*	گوش *gwash*	گوشگ *gwashag*
To Scrape, Tr.	ککرتَ *kakarta*	ککریت *kakareet*	ککر *kakar*	ککرگ *kakarag*
To Scratch, Tr.	چانکرتَ *chānkurita*	چانکریت *chānkureet*	چانکر *chānkur*	چانکرگ *chānkurag*
To Shut (eye or hand), Tr.	بوتِتَ *bŏŏtita*	بوتیت *booteet*	بوت *boot*	بوتگ *bootag*
To Sink, Intr.	بُدِتَ *budita*	بُدیت *budeet*	بُد *bud*	بُدگ *budag*
To Sink, dive, Intr.	بُکِتَ *bukita*	بُکیت *bukeet*	بُک *buk*	بُکگ *bukag*
To Sift, Tr.	سرارتَ *sarārta*	سراریت *sarāreet*	سرار *sarār*	سرارگ *sarārag*

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To Slip, Intr.	شِترْتَه *shiturta*	شترِیت *shitareet*	شِنزْ *shitar*	شِترگَ *shitarag*
To Slip, Intr.	لگشتَ *lagushta*	لگشِیت *lagusheet*	لگُش *lagush*	لگُشگْ *lagushag'*
To Soak, wet, Tr.	پلینتَ *pulénta*	پُلینِیت *puléneet*	پُلین *pulén*	پُلینگ *pulénag*
To Squabble, Intr.	هرْتَه *harita*	هرِیت *hareet*	هرْ *har*	هرگَ *harag*
To Stand, Intr.	اوشتاتَه *óshtāta*	اوشْتِیت *óshteet*	اوشْت *ósht*	اوشتگَ *óshtag*
To Strain, Tr.	پالاتَ *pālāta*	پالائِیت *pālā,eet*	پالا *pālā*	پالایگ *pālāyag*
To Stretch, Tr.	تجینتَ *tajénta*	تجینِیت *tajéneet*	تجین *tajén*	تجینگ *tajénag*
To Shake, Intr. & Tr.	چنڈِتَ *chandita*	چنڈِیت *chandeet*	چنڈ *chandl*	چنڈگ *chanuag*
To Stun, Tr.	توسینتَ *tósénta*	توسینِیت *tóséneet*	توسین *tósén*	توسینگ *tósénag*
To be Stunned, Intr.	تُستَ *tusta*	تُسِیت *tuseet*	تُس *tus*	تُسگ *tusag*
To Swallow whole, Tr.	پِلِکتَ *pilikita*	پِلِکِیت *pilikeet*	پِلِک *pilik*	پِلِکگ *pilikag*

	Past Part.	3rd Sing. Aorist.	Root.	Infinitive.
To be Tired, Intr.	كُهتَ *kuhita*	كُهيت *kuheet*	كُه *kuh*	كُهگ *kuhag*
To Tremble, Intr.	لرزتَ *larzita*	لرزيت *larzeet*	لرز *larz*	لرزگ *larzag*
To Throw down, Tr.	پرينتَ *pirénta*	پرينيت *piréncet*	پرين *pirén*	پرينگ *pirénag*
To Turn, walk about, Intr.	ترتَ *tarita*	تريت *tareet*	تر *tar*	ترگ *tarag*
To Vomit, Tr.	شانتَ • *shānta* •	شانيت *shāneet*	شان *shān*	شانگ *shānag*
To Want, ask for, Tr.	لوتتَ *lóiita*	لوتيت *lóieet*	لوت *lói*	لوتگ *lóiag*
To become Wet, Tr.	پُلتَ *pullita*	پُليت *pulleet*	پُل *pull*	پُلگ *pullag*
To Wind, Tr.	پتاتَ *patāta*	پتائيت *patā,ect*	پتا *patā*	پتايگ *patāyag*

CHAPTER VII.

·OF PARTICLES.

(136). Under the term Particles are comprised Adverbs, Prepositions, Interjections and Conjunctions.

(137). Adverbs of Place are simply the Locative cases (1st form of the Dative) of Nouns, to which a Demonstrative Pronoun is sometimes prefixed. They require the Noun to precede them in the Genitive. A list of those in common use is given below.

ADVERBS OF PLACE.

Here.	idā, hamidā, eengó, hameengó	اِدا ـ همِدا ـ اِینگو ـ همِینگو
There.	óda, hamódā, āngó, hamāngó	اودا ـ همودا ـ آنگو ـ همانگو..
Everywhere.	harjāgahā	هرجاگه!..
Within.	lāpā, 'ahā	لاپا ـ تها
Without.	darā	درا
Afar off.	deer	دِیر

Near.	nazeekā	نزِيکا
Behind.	randā, padā, pushtā	رندا ـ پدا ـ پُشتا
Before.	démā	دیما
Beneath.	chérā, bunā	چيرا ـ بُنا
Above.	sarburā, sarā, bālā, burzā	سربُرا ـ سرا ـ بالا ـ بُرزا
After.	randā	رندا
Beyond.	ādémā, pushtā, padā	آدیما ـ پُشتا ـ پدا
Between.	miyānjeeā, tókā	مِيانجِيا ـ توکا
Below, at foot of.	chérā, bunā, démā	چيرا ـ بُنا ـ دیما
Hence.	ashidā, chidā, chamidā	اشِدا ـ چِدا ـ چمِدا
Thence.	ashódā, chamódā	اشودا ـ چمودا
This side.	édémā, énémā	ایدیما ـ اینیما
That side.	ādémā, ānémā	آدیما ـ آنیما
Towards.	némā, némagú	نیما ـ نیمگا

(138). ADVERBS OF TIME.

When.	harwahdé, nee, ki	هروهدے ـ نی ـ کِ
Now.	anee, hanee, nee, hanoo, noo	انِی ـ هنِی ـ نی ـ هنو ـ نو
As yet.	taneegā, daneegā	تنِیگا ـ دنِیگا
Yesterday.	zeek, zee	زِيک ـ زِی

To-morrow.	bāndāt, ḫāndā	باندات ــ باندا
To-night.	inshapee	إنشپى
To-day.	maróchee	مروچى
Suddenly.	anāgāhā, nēgùh	اناگاها ــ ناگاه
Ever.	hichbar, izhbar	هچبر ــ إژبر
Never.	hichbar-na, izhbar-na	هچبرن ــ أژبرن
Once.	yakbarê	يكبرے
After.	guḍā, guḍ	گڈا ــ گڈ
Again	nók	نوگت
Always.	yakkashā	يگشا
*Before.	sar, sarā, sāree, sā-reeā pésar, pésarā, pêshtir, pêshtirā, owwal, owwalā	سر ــ سرا ــ ساری ــ ساریــا پيسـر ــ پيسرا ــ پيشتـر ــ پيشترا ــ اوّل ــ اوّلا
Immediately.	hamêdamānā	همـدمـانا

(139)... *Note.*—سرا sarā, ساریا sāreeā, pêsarā, پيشترا pêshtirā, اوّلا owwalā and گڈا guḍā, rather mean 'first' and 'afterwards,' as will be seen from the following examples.—A particle و, ô is curiously inserted between the Adverbs of Time signifying 'after' and 'before' and the first member of the proposition : as,

| Go before me. | {ash man ô sar ḍurow} | س من و سر بَرَو |

Come after me.	{ ash man ó gud biyā }	{ اش من وگڈ بیا }
Go first.	sarā or sūreeā or pésarā or owwalā or péshtirā burow	سرا (or) ساریا (or) پیسراه (or) اولا (or) پیشترا برو
Come afterwards.	{ gudā biyā	{ کڈا بیا
I came before you, I did not come after you.	man ash tow ó sar atkagān ash tow ó gud neiātkagān	من اش تو و سر اتکگان اش تو وگڈ نَیاتکگان

·(140). ADVERBS OF QUANTITY.

Little.	kamuk	کمک
Much, many.	bāz, gaparé	باز ـ گپرے
More.	gésh, géshtir	دیس ـ گیشتر
Enough, only.	bas	بس
Less.	kam	کم
Some, a few.	lahté, cheezé, chee, é	لهتے ـ چیزے ـ چیے
All, the whole.	drust	درست

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(141). ADVERBS OF INTERROGATION,
MANNER, ETC.

When ?	kadee	کدی
Where ?	koo, kujā, kujāngó	کو ـ کجا ـ کجانگو
How much ? many !	chunt, chinkara, chi- kara, chinkada	چنت ـ چنکره ـ چکره ـ چنکده

Why ?	*parchi, parchie, par-* *cheeā*	پرچ ۔ پرچی ۔ پرچیا
Like.	*peimā, aila, haila,* *dowlā*	پَیما ۔ اڈا ۔ هڈا ۔ ڈولا
How ?	*chón, chitowr*	چون ۔ چتور
Perhaps.	*balki*	بلکه
Certainly.	*béshak, zaroor, zór,* *albat*	بیشک ۔ زرُور ۔ زور ۔ البت
Certainly not.	*bun*	بُن
No, not.	*na, nā, :nnā*	نـ ۔ نا ۔ إنّا
Yes.	*ov, how*	أو ۔ هَو
Like this.	*épeimā*	اِيِيما
Like that.	*āpeimā*	آپيما
So.	*cho*	چو

PREPOSITIONS.

(142). Prepositions in Baloochee may be divided into two classes.

1st Class,—those which precede the Noun.

2nd Class,—those which follow the Noun.

(143). Those of the 1st class govern the Noun (but not the Pronouns, except the 3rd persons) in the 1st form of the Dative : as,

Take from that man.	*ash ẖamā mardā bizeer*	اش هما۰مردا بزیر
Do not take from me.	*ash man mazeer*	اش من۰مزیر
I will come with you.	*man gón tow,a kā-yān*	من کون تو۰ کایان
I sent my book to you.	*man wati kitāb par tow rasénta*	من وتِ کتاب پر تو رسینت
I will not go with him.	*gón āyā man na-rowān*	گون آیا من نروان

(144). There is an idiomatic way of using گون *gón* 'with' twice over in the same sentence, which has an equivalent in the English word 'along' used as in the following examples :

Bring it with you.	*gón wat biyāré*	گون وت بیارے
*Bring it along with you.	*gón wat biyāré gón*	گون وت بیارے گون
Come with me.	*gón man biyā*	گون من بیا
*Come along with me.	*gón man biyā gón*	گون من بیا گون

Note.—In these examples the ن *n* of the first گون *gón* is so strongly nasalized as to be almost imperceptible.

(145). ·Those of the 2nd class are really nothing·
more than Adverbs of Place, and require the Noun
or Pronoun to be placed before them in the Geni-
tive, with the exception of گون *gón* (when it comes
after the Noun), which requires it to be put in the
1st form of the Dative: as,

It is in my house.·{ *mani lóga lāpā,in* }   من لوگَ لاپا اِنّت ·

Come with me. { *manā gón biyā* }   منا گون بِیا

(146). 1st Class.

From, concerning.	*ash, ach, shi, chi*	اش ـ اچ ـ شـ ـ چ
With, along with.	*gón*	گون
For, to, by.	*par, pa, ma*	پر ـ پَ ـ مَ
Into.	*man*	من
Except.	*bageir, bagar*	بگیَر ـ بگر
Without.	*bageir, bagar, bé*	بگیَر ـ بگر ـ بے
Up to, as far as.	*tā, dūn*	تا ـ دان

(147). 2nd Class.

In, into.	*lūpā, tahā*	لاپا ـ تها
With.	*gón*	گِن
To, with.	*gwarā*	گُورا
For.	*·wāstā*	واستا
On.	*sarā, chakā*	سرا ـ چکا

INTERJECTIONS.

(148). The Baloochee language is prolific in Interjections, but most of them are untranslatable, many objectionable, and others unnecessary to be given here.

Slowly, slowly.	wash wash, sáp sáp, ásté ásté	وش وش ــ ساپ ساپ ــ آستے آستے
Quietly, quietly.	sráp, sráp	سراپ سراپ
Bravo.	shábásh	شاباش
So, indeed.	anchó, hanchó	انچو ــ هنچو
May ill be averted.	bé balá	بے بلا

CONJUNCTIONS.

(149). The following is a list of the Conjunctions in use :

And.	ó	و
Also, and.	ham	هم
But.	balé	بلے
Enough.	bas	بس
Either, or.	tóree	توری
Then, afterwards	gudá	گڈا
Therefore.	hamisheeú, hamé-wástá	همِشِیا ــ همیواستا
If.	agar, aga	اگر ــ اگ
That.	ki	کِ

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(150). In some districts the Conjunctions و *ó*
'and,' کہ *ki* 'that,' اگر *agar* 'if,' are little used; in
others they are employed generally as they are
in Persian.

(151). When و *ó* 'and' is used to connect two
or more Transitive Verbs in the Past Tenses, one
immediately following the other, and governed by
the same Agent Noun, they need not have the
Pronominal Postposition of the Agent Case (*v.*
Para. 64) affixed to them; if there are three Verbs,
the و *ó* is generally inserted between the last two
only, like 'and' in English.

The man took the bread and ate. *mardā nagan gipt ó wārt* — مردا نگن گِپت و وارت

The man came, ate, and departed. *mard atk wārté ó shut* — مرد اتک وارتے و شنت

The man took the bread, ate, and vomited. *mardā nagan gipt wārt ó shānt* (or) *mardā nagan gipt ó wārt gudā shānté* (or) *mardā nagan gipt wārté ó shānté* — مردا نگن گِپت وارت و شانتا (or) مردا نگن گِپت و وارِت گڈا شانتے (or) مردا نگن گِپت وارتے و شانتے

(152). When the Conjunction و ó connects two Intransitive Verbs, it is permissible to omit the personal terminations from the first Verb : as,

| I got up and went away. | *man ŋād atk ó shutagān* (or) *man pād atkagān ó shutagān* | من پاد اتکٹ و شتگان (or) من پاد اتکگان و شتگان |

CHAPTER VIII.

OF THE NUMERALS.

(153). The Cardinal Numbers in Baloochee are nearly the same as in Persian.

1	yak	یک	15	pānzdah	پانزده
2	dó	دو	16	shānzdah	شانزده
3	sei	سی	17	habdah	هبده
4	chār	چار	18	hazhdah	هژده
5	panch	پنج	19	nózdah	نوزده
6	shash	شش	20	beest	بیست
7	hapt	هپت	21	beest ó yak	بیست و یک
8	hasht	هشت			
9	nuh	نه	30	see	سی
10	dah	ده	31	see ó yak	سی و یک
11	yāzdah	یازده	40	chil and chihil	چل or چهل
12	dwāzdah	دوازده			
13	sézdah	سزده	41	chil ó yak	چل و یک
14	chārdah	چارده	50	panjāh	پنجاه

60	*shast*	شست		200	*dó sad*	دو سد
70	*haptād*	هپتاد		300	*sei sad*	سی سد
80	*hashtād*	هشتاد		1,000	*hazār*	هزار
90	*nowad*	نود		10,000	*dah hazār*	ده هزار
100	*sad*	سد		100,000	*lak*	لک

(154). The Ordinals are for the most part formed by adding سمی *umee* to the Cardinals : as,

1st	*owwal*	اول	7th	*haptumee*	هپتمی
2nd	*dó,umee*	دومی	8th	*hashtumee*	هشتمی
3rd	*sei,umee*	سمی	9th	*nuhumee*	نهمی
4th	*chārumee*	چارمی	10th	*dahumee*	دهمی
5th	*panchumee*	پنجمی	20th	*beestumee*	بیستمی
6th	*shashumee*	ششمی	100th	*sadumee*	سدمی

(155). Fractional numbers are mostly expressed by prefixing the Denominator to the Numerator, the preposition اش *ash* 'from' being understood : as, سیک *seiyak* 'one-third,' for اش سی یک *ash sei yak* 'from three, one.'

½	*ném*	نیم	⅔	*seidó*	سیدو
⅓	*seiik*	سیک	¾	*chārsei*	چارسی
¼	*chārik*	چارک	⅘	*panchchār*	پنجچار
⅕	*panchik*	پنچک	4⁰⁰/₁₀₀	*sadchil*	سدچل

(156).

Single.	êyók, téyók	ايُوك ـ تيوك
Double.	dósar	دوسر
Treble.	seisar	سَيسر
Quadruple.	chārsar	چارسر
Quintuple.	panchsar	پَنچسر
Sextuple.	shashsar	ششسر
Sevenfold.	haptsar	هپتسر
Eightfold.	hashsar	هشسر

(157).

The two, both.	dó,énān	دوئينان
The three.	seiénān	سَيينان
The four.	chārénān	چارينان
The ten.	duhénān	دُهينان

CHAPTER IX.

DIVISIONS OF TIME.

(158). The days of the week are nearly the same
as in Persian.

Sunday.	yakshambih	يكشمبه
Monday.	dushambih	دُشمبه
Tuesday.	seishambih	سمشمبه
Wednesday.	chārshambih	حارشمبه
Thursday.	pashambih	پشمبه
Friday.	jumā,it	جُمائت
Saturday	shambih	شمبه

(159).

To-day.	maróchee	مروچی
Yesterday.	zeek, zee	زیك ــ زی
2 days ago.	peiree, peiréree	پیری ــ پیربری
3 days ago.	pis peiree	پس پیری
To-morrow.	bāndāt, bāndā	باندات ــ باندا
2 days hence.	pónshee, póshee	پونشی ــ پوشی

3 days hence.	*parampóshee*	پرمپوشی
4 days hence.	*pis parampóshee*	پس پرمپوشی

(160).

To-night.	*dóshee*	دوشی
2 nights ago.	*parandóshee*	پرندوشی
3 nights ago.	*pis parandóshee*	پس پرندوشی
To-morrow night.	*bāndā shap*	باندا شپ
2 nights hence.	*pónshee shap*	پونشی شپ
3 nights hence.	*parampóshee shap*	پرمپوشی شپ
4 nights hence.	*pisparampóshee shap*	پسپرمپوشی شپ

(161). The names of the months, as in most, if not all, Mahomedan countries, are the same as those of the Arabic Calendar, modified only by the local pronunciation of them. They are as follows:

محرم	*muharam.*		رجب	*rajab.*
صفر	*safar.*		شابان	*shābān.*
ربیع الاوّل	*rubee alowwal.*		رمزان	*ramazān.*
ربیع الاكِر	*rubee ulākir.*		شوّال	*showāl.*
جمادى الاوّل	*jamādee alowwal.*		زوالكاده	*zooīkādah.*
جمادى الاكِر	*jamādee ulākir.*		زوالحج	*zoolhaj.*

(162). The year is divided into two seasons, گرماگ *garmāg* 'the hot season,' and زمستان *za-*

mistān. 'the cold season.' There are also numerous sub-divisions, but such have generally relation either to the different crops, prevailing winds, etc., vary in different localities. and appear unnecessary to be enumerated here.

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(163).   DIVISIONS OF THE DAY

English	Transliteration	Pashto
First appearance of light—cockcrow.	*mazanén gwarbām* / *bāngwāh*	مزنـى كَوربـام / بانګـواد
Dawn.	*gwarbām, atāraq* / *māhalou, paṣṭāh*	كَوربـام ـ اتاٰرَت / ماهلا ـ پَګاد
Morning	*suhb, sōb*	سهب ـ سوب
Noon.	*nérmóch, némróch*	نـمروچ ـ نيـمروچ
1 o'c. P M. (about).	*zuhr*	زُهر
Afternoon.	*bégāh, asur*	بيګاد ـ اسُر
Sunset.	*rōzaré*	روزرد
Evening.	*magrib*	مګرب
Dinner-time.	*ashā, shām*	اشا ـ شام
Night.	*shap*	شپ
Midnight.	*némshap*	نـمشپ

OBSERVATIONS.

(164). باز *bāz* 'much,' حَنّت *chunt* 'how much? how many?' لَهتِے *lahtê* 'some, a few,' and the Cardinal numbers generally, take the Verb in the singular: as,

Many men came.	baz mard atka	باز مرد اتک
How many persons came?	chunt mardum atka	حِنت مردمُ اتک
A few men came.	lahtê mard atka	لَهتِے مرد اتک
Twenty men went.	beest mard shuta	بیست مرد شت

(165). In narration, the Balooch always make use of the dramatic style, and even when referring to the perceptions or motives of action of a third person, give words to the thoughts which they conceive must have naturally passed through his mind at the time spoken of: as,

| He said that he would come, but he did not. | āyā gwasht ki man,a kāyān balê neiatka | آیا گوشت کِ من، کایان بلِے نیاتک |

He perceived that he was old.	*deetĕ ki hanee man peerān*	دِیتے کہ ھنی مَن پیران،

(166). In many instances where, after a Verb in the Past Tense, in English another Verb in the Past Tense would be employed, the Balooch use the Present: as,

He perceived that the water ran towards the desert.	*deetĕ ki āpŏ dana nŏmagā rowtŏ*	دِیتے کہ آپ دَن نیمگا روت

(167). Adjectives of number, quantity, generally have the Nouns they qualify put in the singular: as,

Some persons ate.	*lahtĕ mardumā wārta*	لھتے مردما وارت
Many people went.	*bāz mardum shuta*	باز مردم شُت

(168). A few words ending in a long vowel require a euphonic letter to be inserted between them and a Verbal Termination: as,

It is here.	*engŏrin for engŏ,in*	اینگورِنت for اینگوئِنت
It is so.	*chushin for chŏ,in*	چُشِنت for چوئِنت
It is this.	*eshin for ĕ,in*	اِشِنت for اِئِنت

(169). هم *ham* and و *ó* 'also,' 'and,' are some-
times both used in the same sentence, the latter
redundantly : as,

He also is a good man.	*á ham sharén mardé ó*	و آ هم شرين مردے
This also is good.	*é ham sharin ó*	و اے هم شرنت
Here also there are plenty.	*éngó ham bá-zin ó*	و اينگو هم بازنت

APPENDIX A.

In Para. 79 it is said that the Terminations added to the Roots of Verbs might, if there appeared to be any advantage in so doing, be considered as parts of an imaginary Verb اگت *ag* 'to be.' Such Verb, if it existed, would be conjugated as follows:

INFINITIVE, VERBAL NOUN, ETC., 'to be.'

اُگت *āg.*

ROOT, اُ *a.*

PRESENT PARTICIPLE, 'being.'

اُگا *agā.*

PAST PARTICIPLE, 'been.'

اَتَ *ata* or اَتگت *atag.*

ACTIVE PARTICIPLE, 'living.'

آن *ān* or اُأن *ān.*

NOUN OF AGENCY OR CONTINUANCE, 'a living being.

اوکت *ók.*

AORIST, 'I am, *or may or* shall be,' etc.

	SINGULAR.	PLURAL.
1st Pers.	من أَان or تَن	ما اِن or نِن
2nd „	تو اِے or ئِے	شما اَت or نِت
3rd „	آ اِيُت or نِيت or اِت or نِنت	آ اَنت or نَت

PRETERITE, 'I was, *or* have been,' etc.

SINGULAR.

1st Pers.	من أَنان or نَتان or أَتگان or نَتگان
2nd „	تو اَے or نِے or أَتگے or نَتگے
3rd „	آ اَت or ت or أَتگت or نَتگت

PLURAL.

1st Pers.	ما اِین or نِین or أَتگِن or نَتگِن
2nd „	شما اَتت or نِتت or اتگِت or نَتگِت
3rd „	اَ اَنت or نَتنت or اتگُنت or نَتگُنت